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## HINDI RELIGIOUS POETRY

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# HINDI RELIGIOUS POETRY

BY

The Rev. Ahmad Shah

&

The Rev. E. W. Ormerod

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CAWNPORE

1925.



## PREFACE

Twenty-five of the Hindi Hymns with English translation were published as a specimen in 1913, under the name of *Sadhu Hymns*; and a promise was made that a larger collection would be published at some later date. Now these 301 hymns are published.

In these hymns we find clear influence of Muslim literature and thought upon some of the poets, e.g., Dadu, Charan Das and others. Our last poet, Mehar Das, shows a great deal of Christian influence. He was an English educated person and worked as Deputy Inspector of Schools in the Punjab, and has written many books on Hindu religious thought of all schools. He was especially interested in Sadhus and was well acquainted with Christian literature. The collector of these Hymns was personally acquainted with him and had many talks on religious topics on various occasions at Lahore and Delhi.

It should be borne in mind that many Hindi words are spelt as people pronounce them in the villages—no attempt has been made to polish the spelling. Many of these hymns were heard from people singing in the villages and many were collected from manuscripts in the possession of wandering Sadhus, and some were added from published magazines, especially from a monthly magazine called "Sadhu" edited by Babu Sheo Barat Lal Varman.

Dates in the text are given according to the Vikrami system, which is 57 years ahead of A. D.

CAWNPORE:  
September 1925.

## ALPHABETICAL INDEX.

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Baldev	...	...	205-206
Bhika Saheb	...	...	169-176
Bulla Saheb	...	..	141-144
Charan Das	...	...	159-168
Dadu Saheb	...	...	91-98
Darya Saheb of Behar	...	...	127-130
Darya Saheb of Marwar	...	...	131-134
Daya Bai	...	...	201-202
Devi Sahai	...	...	221-222
Dharam Das	...	...	31-38
Dharni Das	...	...	113-120
Dulam Das	...	...	185-194
Garib Das	...	...	177-180
Girdhar Lall	...	...	109-110
Gulal Saheb	...	...	135-140
Hari Chand	...	...	111-112
Jag Jivan Das	...	...	147-157
Janki Das	...	...	213-214
Kabir	...	...	2-30
Keshav Das	...	..	145-146
Kushal Das	...	...	217-218
Lok Nath	...	...	125-126
Maluk Das	...	...	99-106
Mehar Das	...	...	223-232
Mira Bai	...	...	73-78
Nanak	...	...	43-50
Nand Das	...	...	215-216
Paltu Saheb	...	..	195-200
Partap	..	...	207-210
Rai Das	...	...	39-42
Ram Das	...	..	203-204
Ratan Hari	...	...	219-220
Sahjo Bai	...	...	181-184
Sunder Das	...	...	107-108
Sur Das	...	•..	51-73
Tulsi Das	...	...	79-90
Tulsi Das of Hathras	...	...	211-212
Yari Saheb	...	..	121-124

## POETS IN CHRONOLOGICAL ORDER.

Names	No. of Hymns	Pages.
Kabir	40	2-30
Dharam Das	15	31-38
Rai Das	7	39-42
Nanak	13	43-50
Sur Das	38	51-72
Mira Bai	8	73-78
Tulsi Das	16	79-90
Dadu Saheb	10	91-98
Maluk Das	12	99-106
Sunder Das	1	107-108
Girdhar Lall	2	109-110
Hari Chand	1	111-112
Dharni Das	11	113-120
Yari Saheb	4	121-124
Lok Nath	1	125-126
Darya Saheb of Behar	5	127-130
Darya Saheb of Marwar	3	131-134
Gulal Saheb	8	135-140
Bulla Saheb	4	141-144
Keshav Das	3	145-146
Jag Jivan Das	16	147-158
Charan Das	10	159-168
Bhika Saheb	11	169-176
Garib Das	5	177-180
Sahjo Bai	5	181-184
Dulam Das	15	185-194
Paltu Saheb	8	195-200
Daya Bai	2	201-202
Ram Das	1	203-204
Baldev	1	205-206
Partap	3	207-210
Tulsi Das of Hathras	2	211-212
Janki Das	2	213-214
Nand Das	1	215-216
Kushal Das	1	217-218
Ratan Hari	1	219-220
Devi Sahai	1	221-222
Mehar Das	14	223-232



## **INTRODUCTION**

---

In the present translation an attempt has been made to render into English some typical examples of the Hindi religious poetry that originated in the early fifteenth century and has continued to the present day. In India the vehicle of religious instruction has been and always will be verse. Analogy not argument, metaphor rather than metaphysic, rhythm not reasoning, has been the main line of appeal. Kabir, the great disciple of Ramananda, who abandoned the Sanskrit of the learned for the Bhasha of every day, became, if not the founder of Hindi poetry, one of the foremost in a long series of religious teachers of the masses of Hindustan.

In a sense the leaders of the revolt against the Puranic polytheism and ceremonial formalism coincident with the rise of the Vaishnava religion at the beginning of the fifteenth century altered the emphasis rather than the doctrines of Hinduism. "To the religious temperament," says Dr. Glover, "the essential thing is some kind of union, some communion with the Divine. Religion asks for the simplification of man's relation with his divine environment, for escape from the thousand and one petty marauders of the spirit world into the empire of some strong and central authority, a controlling force in man's experience." It was this that they found in the Bhagti Marg.

Perhaps the keynote of all these hymns is to be found in the line of Dharni Das.<sup>1</sup> "The one Lord is my wealth." "Tis He, none else, He only." When all is transitory : no one happy : birth, wealth, position, family ties, ritual and ordinances, all are broken reeds : yet He is sure and He is gracious. To know Him and be known of Him is to have all. Bhagti is bliss that no one and nothing in any world can take away : and separation<sup>2</sup> from Him is total loss. Thus is effected a complete transvaluation of all values, the whole currency of life is changed.

The poets are many, and in each one may discern characteristic features of his own : but the theme is always one, the nature of the Divine Master and the need of His human servant. He is the unconditioned but He dwells in all (75). All forms are His Maya, but He is not they (74, 140). He is Unknowable and all the vicissitudes of life are due to Him (105). No words can describe Him—He can only be experienced.<sup>3</sup> (176, 248). He must be sought and found within the heart of the devotee (75, 115).

1. एक धनी धन मोरा हो क 81. 154. 166

2. विरह 164.

3. सो जाने जो पावे 112 the blind men and the seen 176 or 248. . . .

"They whose loves live far away, writing and writing  
they send their missives.

Within her heart dwells Mira's Lord, no whither need  
she go or come."

But He reveals Himself to each, as each has insight, (35) as the *Swati bund* takes many forms (137). The Lord accepts devotion, however insignificant, if it be but sincere (83): His hand is outstretched to take even a straw (85), and the humblest devotee is freely accepted. He is companionship and strength (275): ever ready to forgive and aid man's helplessness (295). His service is perfect freedom and His Lotus feet an inviolable sanctuary.

All alike insist upon the need of the true human guide, the Guru. "Easy and plain is the way to find Him, to be ruled, O Bhika, by the Sat Guru." (230) But the language used (e. g. 141) often makes it hard to distinguish the mortal guru from the Sat Guru and, while Dharam Das refers directly to Kabir in the most fervid language, elsewhere (176) we find that the Sat Purusha alone is Sat Guru.

Second only to the emphasis laid upon the guidance of the Guru is the insistence upon the companionship of the *Sadhus*, the *Santon ki Sangat*. By this the mind is confirmed and steadied; and to this, as to the teaching of the Guru, is applied the well-worn metaphor of the philosopher's stone. (190).

The teaching of the Guru and the company of the Sants, these are all that is needed. All ordinances, ceremonial, ritual observances are worse than useless. "A horn, a sadhu's robe, a wallet, an ash-smeared body, from such disguises the Master turns away" (19). Mantras and all repetitions are mere winnowing of husk. "Living with men a parrot cries Hari, yet it knows not of Hari's splendour" (36). "Mecca and its pilgrimage I saw within my heart" (150). All the places of pilgrimage (tirathas) are but so much water, while the worship of images is worse than folly.

At the same time no attempt is made to alter or to challenge the main conceptions of Hinduism. Great insistence is laid upon the necessity of finding now the one true Master. This monosyllabic श्री stands out again and again, for if in this life as man one does not find the refuge of His feet, the chance may come no more, and escape from the world of change and the eighty-four lakhs of birth be lost indefinitely. Maya (illusion) and Moh (insensate folly) stalk up and down, seeking whom they may devour. The doctrine of Karma is assumed throughout, and all things, perhaps illogically, are determined; from Bhavi (appointed destiny) can none escape (109).

To this acquiescence is due perhaps the apparent failure on the side of action. Here are souls athirst for God. The craving is urgent: the satisfaction is real. But it seems to lead away from action and to end in quietism, an escape from the vicissitude of things. Of positive teaching of the second great commandment there are traces, but little more. In hymn 134 the reference is apparently only to the bhagats' conduct towards other sants, and the real aim is peace of heart. In 140 "others" for the initiate will cease to be, for all alike are forms of the "One." In 158 and 159 the teaching is negative.

A contract in this respect has been drawn<sup>4</sup> in favour of the poets who give the name of Rama to the Supreme, as compared with the group who worshipped God under the form Krisna: but in both alike self-devotion to the Divine overshadows the service of one's fellowmen.

Most noticeable is the wealth of metaphor throughout. Metaphor here is the real method of instruction, and, as so often in India, takes the place of argument. Not the least effective are the poets who use their own or their hearers' common occupations<sup>5</sup> or the details of the Holi festival,<sup>6</sup> to paint their picture of the devotee or of the world's Vanity Fair. Many of the more common metaphors no doubt become hackneyed and conventional, while others are untrue to nature, but it is always by means of pictured parallel such as the bucket and the well, the storm of desire (96), or the waves of the lake, that the poet seeks to make his morality or his metaphysics plain. Controversy is always deprecated, but the poems are full of shrewd sayings that strike home hard (106,66).

The main interest of the present translation is religious rather than literary. At least two-thirds of the existing Hindu poetry is occupied with religion. For a detailed account of Hindi poetry and the various stages of its development, the early epics of Chand Bardai and Jagnayak and the *ars poetica* of some of the later writers, the reader may be referred to Sir George Grierson's *Modern Vernacular Literature of Hindustan*<sup>7</sup> or to Dr. F. E. Keay's *Hindi Literature*.<sup>8</sup> Nothing more has been attempted here than to give some examples of the poems themselves. With this object in view they have been rendered as far as possible word for word, and paraphrase and interpolated parallels avoided. It has not always proved easy to do this, since often there is no single English equivalent, while to secure as close and literal a

4. Grierson, *Modern Vernacular Literature of Hindustan* (Tulsi Das)
5. The Carder 185. The Burnisher 266. The Baniya 265. Cp. Kabir's weaving.
6. 51.
7. Asiatic Society of Bengal.
8. Heritage of Indian Series. 5, Russell St., Calcutta

rendering as possible, a verse translation has had to be abandoned.

It should not be forgotten that it is in these and similar hymns, so closely bound up with the ordinary life of the people, that the religious feeling of the people of India finds its natural expression. And it would appear that any attempt to present Christianity to the people of India must follow a similar course. Mere translations of Western hymns, with English conceptions, English metres, English tunes, can never take the place or do the work of these.



## A brief note on the Chronology.

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*The short biographical notes, standing at the head of the text of each poet, give only traditional information and traditional dates: and can only be used with caution.*

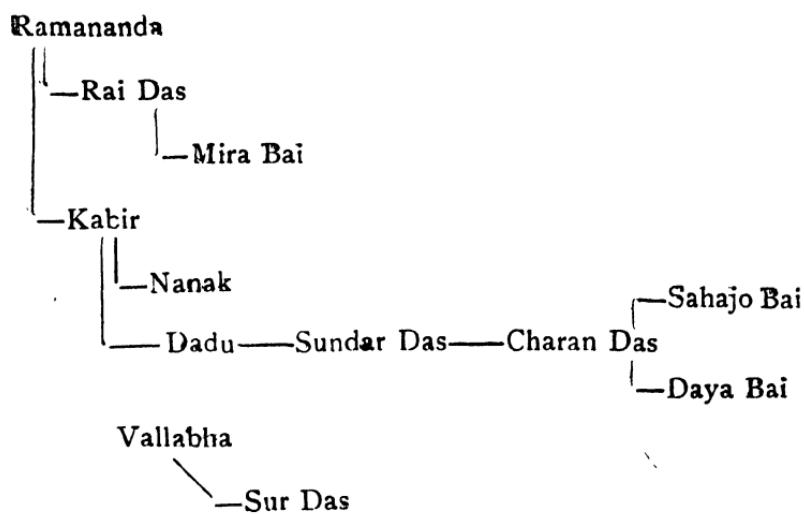
1. The earliest school seems to have been the Krishnaite: and songs sung in the Braj Bhasha, the dialect spoken in the country round Mathura and Brindaban, the land of Krishna, Radha and the Gopis, must have been composed at a very early date. But the earliest surviving of these seem to be the songs of Mira Bai, whose date is probably c. 1470-1500. Another possible representative of this school, included here, is Sur Das.

2. The founder of the other great school was Ramananda, who seems to have lived in the middle of the 15th century. For him, though he also recognises all the other gods of the pantheon, Rama is the supreme. In the present volume the school is represented by the greatest of the Ramanandi writers, Tulsi Das, whose date 1583-1623 can be accepted as practically certain.

3. By far the greatest of the immediate disciples of Ramananda is Kabir, the traditional date of whose death, 1518, there is no good reason to doubt. Behind his teaching lie both Hinduism and Islam, but the first vastly overshadows the second. Many Hindu sects and various scattered groups of Muhammadans still proclaim themselves disciples of Kabir. The poems of the *Bijak* and the hymns in the *Granth* attributed to him are our clearest guide to his teaching. His religious verse in the Vernacular marks a definite stage in Hindi literature, as may be seen from the large number of singers, represented in this collection, who have manifestly followed in his steps.

For the following tables of date we are indebted to Dr. J. N. Farquhar for whose advice and unfailing interest we owe real gratitude.

E. W. O.



	Birth.	Death.
Ramananda	c. 1400 A.D.	c. 1470 A.D.
Rai Das	c. 1430	c. 1500
Mira Bai	fl. 1470-1500.	
Kabir	c. 1440*	1518
Nanak	1469	1539
Sur Das	1483	1563
Dadu	1544	1603
Tulsi Das	1532	1623
Sundar Das		1689
Garib Das	fl. 1740.	
Charan Das	1703	
Jagjivan Das	}	
Sahajo Bai		fl. 1750
Daya Bai		
Dulam Das	fl. 1770	

\*Tradition says 1398 and that he lived 120 years.

## Pronunciation of Proper Names, etc.

a	as		in	arise
á	„		„	father
e	as	a	in	face
u	as		in	put
ú	„		„	rule
o	„		„	rose
í	„		„	fit
í	as		„	ee

### A

Abdálí . Achran Ághan Ahlíyá Ahmadábád Ahmad Sháh Ajmer Ajodhiyá Akbar Alígarh Alláhbád Alal Alamgír Andú Arjun Arráh Arth Atmá Aurangzeb Azamgarh

Báiswárá Bakht Baldeo Bálf Ballá Bándá Bárá'bankí Barriely Bández Bánogárah Baniya Behár Benáras (Banaras)

Bhádoŋ Bhagvat Bhágvat Bhagat Bhagtí Bhagtin Bhagván Bhajan Bhavání Bhíkhá Bhíl Bhartarí Bhoj Bíran

Bír Biyádá Bohoná Brahm Brahmá Búlákí Bullá Búnídí Bundelkhand Buxur

### C

Chakor Chandálá Chánd Chandra Charan Chátrik Chatrasál Chintámaní Chúrámanjí Chhapra Chhatrapúr Chaube Chhúráná

### B

Babúl Bahádur Bairágí

<b>D</b>	Gulàl	Karmá
Dádú	Gurú	Kásí
Damráún	Gyán	Kasaudan
Darsaná	<b>H</b>	Kalpá
Dasarathá	Harí	Kayasthá
Dasaiw	Háthras	Kesvá
Dattátriyá	Hindú	Khatrí
Dattía	Hindustán	Khánpúr
Dayá	Hiranákusá	Kítú
Dehli		Koil
Dehrá		Kolápúr
Devá	<b>I</b>	Kotwá
Devakí	Indrá	Krisná
Deví		Kshatrí
Dhakondá	<b>J</b>	Kurkí
Dharm	Jagannáth	Kubíá
Dharní	Jagdíshpúr	Kunjí
Dhruvá	Jagjívan	Kushal
Dhatúrá	Jaitáran	Kund
Díván	Jaipúr	
Draupadá	Jalál	<b>L</b>
Draupadí	Jamá	Lanká
Drávar	Jamíáj	Lodí
Dúnajá	Jamná	Lok
Dúnavá	Jangam	Loknáth
Dúsasan	Jankí	Lucknow
Dúsar	Jasodá	
Dúlam	Jeth	<b>M</b>
Dwárvatí	Jhajjar	Machindar
Dwáriká	Jhánsí	Mahesá
	Jívá	Mahábhárat
<b>F</b>	Jodhpúr	Mahátmá
Fyzábád	Jogá	Mahárájá
	Jogi	Magar
<b>G</b>	Joginí	Malík
Gandak	Joglyá	Málwá
Gandharvá	Joti	Malyagirí
Ganíká		Mánsarowar
Garahá	<b>K</b>	Manúsmrití
Gázípur	Kabír	Marwár
Girdhar	Kábul	Mathura
Gítá	Kailás	Máyá
Gongrá	Kál	Mehar Dás
Gomtí	Kalí Juga	Mertá
Gopálá	Kálú	Mewár
Gopí Chand	Kamalá	Mewát
Gorakhá	Kám	Milú
Govardhan	Kámdhenú	Míra Báí
Govind	Kániya Kubiá	Míru
Gujrát	Kakkar	Moghul
	Kará	

<b>M</b>	Puráná Puranmásí Purusá Puran—Brahm	Sat-Námí Sahjo Bái Sárdá Sanaká Samesí Sardahá Sháh Alam Shujáúd Daulá
Mosalmán Mohá Moksh Mohammad Mánjhí Mukti Nand Multán Muní Murlí Dhar Murukúrá Murkowá	Qází	Shuk Sidh Sirdaha Sítá Sítá Koil Sívá Sohí Sohong ۱ Somvans Sukdeva Súrdás Sudra Sudí Súfi Sundardás Sumerú Súrya Swátí Syáma Syám Sundar
N Nádir Nagar Nágpúr Namdevá Nand Nának Narainí Narbada Nárada Narhar Náth Nawáb Nepál Nirguná Níranjan Núr Alí	R Rághu Raghubír Raghúnáth Rahmán Rai Dás Kéjá Rájapúr Rájpútáná Rámá Rám Bal Rám Sanehí Rámáyáná Rání Ranjít Singh Ráo Ratan Harí Ratan Singh Ráthore Rávaná Rívá Riyásat Rohtak	T Tamálá Tilvandí Tulsi
O Onkár	S Sádhú Sádh Sadná Ságár Sáligrámá Sant Satí Sakhí Sankh Sat Purusá Sat Gurú Sabdá Sár-sabda Sánvalíyá Sáybhar Satyá Prakásh	U Udaipúr Ujjain
P Pandá Pandít Pánípat Panthí Papíhá Paros Paríchhat Patná Panná Phágún Prahládá Partáp Paṭṭo Prayág Prem Prakásh Prasádá Panjáb	Sávan Sarjú	V Vaisákh Vaisýá Vallabcháryá Vedá Vedánt Vibhísan Vithaldás Viyásá
		W Walí
		Y Yári Sáhib Yusáfábád





HINDI RELIGIOUS POETRY.

## कथीर ।

कबीर समवत् १४१५ विक्रमी में बनारस में पैदा हुए थे और इनकी परवरिश नूर अली नाम जुलाहे के घर में हुई थी। और समवत् १५७५ विं में मग्गर ग्राम ज़िला गोरखपुर में १२० वर्ष की उमर में मर गये ॥

नाम भजा सोई जीता जगमें	नाम भजा सोई जीता रे ॥
हाथ सुमिरणी पेट कतरनी	पढ़े भागवत गीता रे ।
हृदय शुद्ध किया नहीं बौरे	कहत सुनत दिन बीता रे ॥
आन देव की पूजा कोन्ही	हरि से रहा अभीता रे ।
धन जोषन तेरा यहीं रहेगा	अन्त समय चला रीता रे ॥
बावरियाने बावर डारी	फन्द जाल सब कीता रे ।
कहत कबोर काल आई खैहैं	जैसे मृग को चीता रे ॥१॥

यहीं घड़ी यहीं बेला साथो	यहीं घड़ी यहीं बेला रे ॥
लाख खरच फिर हाथ न आवे	मानुष जन्म सुहेला रे ॥
ना कोई संगी ना कोई साथी	जाता भंवर अकेला रे ॥
क्यों सोया उठ जाग सबेरे	काल देत है हेला रे ॥
कहत कबीर गोशिन्द गुण गाओ	भूठा सब जग मेला रे ॥२॥

## KABIR

Kabir was born at Benares in the year 1455 (Vikrami) and was brought up in the house of a weaver called Nur Ali. He died at the age of 120 at the village Magar in the Gorakhpur District in the year 1575 (Vikrami.)

### 1

He only, who remembered the name, o'ercame the world  
He only, who remembered the name, o'ercame the world.

One walks, with rosary in hand, but war in his heart : he  
reads Bhagvat and Gita.

Thine heart thou didst not purify, O fool. in talk and hearsay  
thy days are spent.

Thou hast worshipped strange gods : and lived without the  
fear of Hari.

Thy wealth and health stay here. thou at the last goest  
empty away.

Death the hunter hath cast his nets and spread abroad his  
woven devices

Kabir says, Kál will come upon thee and devour thee, as the  
leopard upon the deer.

### 2

This moment, this chance, O Sádhus : this moment, this  
chance.

Though one pour out millions, 'twill not return to him again :  
this precious birth as man.

Without companion, without comrade : each fares forth by  
himself alone.

Why sleepest thou ? Arise, wake early : death shakes thee by  
the arm.

Says Kabir, Sing Govind's praises : the fair of this world is  
vanity.

बीत गये दिन भजन बिना रे ॥

बाल अवस्था खेल गंवाई युवा अवस्था मान किया रे ॥  
लाहे कारण मूल गंवाया अजहूँ मिटी न मन तृप्णा रे ॥  
कहत कबीर सुनो भाई साधौ पार उत्तर गये सन्त जना रे ॥३॥

नाम सुमिर पछतायगा मन नाम सुमिर पछतायगा ।  
पापी जियरा लोभ करत है आज काल उठ जायगा ॥  
लालच लागे जन्म गंवाया माया भर्म भुलायगा ॥  
धन जोबन का गर्व न कीजै कागज सा घुल जायगा ॥  
जब जम आय केश गह पटके ता दिन कुछ न बसायगा ॥  
धर्म राज जब लेखा मांगे क्या मन मूर्ख दिखायगा ॥  
सुमिरण भजन दया कर जगमें इन सब का फल पायगा ॥  
कहैं कबीर सुनो भाई साधौ भवसागर तर जायगा ॥४॥

कर प्रभू से प्रीत रे मन, कर प्रभू से प्रीत ।  
ऐसौ समय बहुरि नहिं पैहौ जैहै अयसर बीत ।  
तन सुन्दर छवि देखत भूलो यह बालू की भीत ॥  
सुख सम्पति सपने की बतियां जैसे तृण पर शीत ।  
जाही कर्म परम पद पावे सोई कर्म कर मीत ॥  
शरण आये स्तो सबहिं उबारे याहीं प्रभु की रीत ।  
कहैं कबीर सुनो भाई साधौ अलिहौ भौ दल जीत ॥५॥

हरि से लगन कठिन है भर्द्दे ।

जैसे पपीहा प्यासा बुद का पिया पिया रट लाई ।  
प्यासे प्राण तड़पें दिन राती और नीर ना भाई ॥

## KABIR

**3**

The days have passed, the praises left unsung  
Childhood was lost in playing : the time of youth practised  
pride.

For lucre's sake the capital was spent : even now the mind's  
thirst remains unquenched.

Kabír says, Hear, O brother Sádhus, only the saintly souls  
have reached the shore

**4**

Remember the Name, else shalt thou, O mind, regret.

Remember the Name, else shalt thou regret.

O sinful soul, why dost thou covet to-day, to-morrow, thou  
shalt pass away.

If thou lose thy life in coveting, thou shalt wander astray in  
Máyá's maze.

None may take pride in wealth and health : these will shrivel  
like paper.

When death shall come and grasp thy locks and strike thee  
down, then nothing will avail thee.

When the Judge shall ask of thee thy account, O fool, what  
wilt thou then show ?

In this world sing praises and show mercy ; so shalt thou gain  
thy reward.

Kabír says, Hear, O brother Sádhus, by these one may cross  
the ocean of dread.

**5**

Fix on thy Lord thy love, O mind, fix on the Lord thy love.

So great a chance to-morrow will not bring again : this chance  
once lost will pass away

In gazing on the beauty of the body be not charmed : it is but  
a wall of sand.

Happiness and wealth are but words in a dream, as dew upon  
the stubble.

The deed which wins the eternal Word; O friend, perform that  
deed.

All, who sought refuge, He has drawn to safety : this is the  
manner of the Lord.

Kabír says, Hear, O brother Sádhus, depart victorious over  
the hosts of dread.

**6**

To cleave in love to Hari is hard, O brother.

As the Papiha thirsting for the rain-drop, cries continually  
"My love, My love."

His thirsty soul pants night and day, but for other water he  
has no craving.

जैसे मृग शब्द स्नेही शब्द सुनन को जाई ।  
 शब्द सुने और प्राण दान दिये तनिकौं नहीं डराई ॥  
 जैसे सती चढ़े सत ऊपर पिया की राह मन भाई ।  
 पावक देख डरे कुछ नाहीं हंसत बैठ सर मांही ॥  
 छोड़ो धन और तन की आशा निर्भय होय गुण गाई ।  
 कहत कबीर सुनो भाई साधौ नाहीं तो जन्म न साई ॥६॥

अरे मन धीरज क्यों न धरे ।  
 शुभ और अशुभ कर्म पुरवले रती न घटे न बढ़े ॥  
 होनहार होय पुनि सोई चिन्ता काहे करे ।  
 पशु पंक्षी जीव कोटि नाना सबकी सुदूर धरे ॥  
 गर्भ वास में ध्यधर लेन है बाहर क्यों बिसरे ।  
 मातु पिता सुख समर्पत दारा काहे ज्वाल जरे ॥  
 मन तू प्राण पती प्रभु से भटकत काहेको फिरे ।  
 हरि को छोड़ और को धावे काज न एक सरे ॥  
 हरि सेवा करिये मन मूरख कोटि व्याधि हरे ।  
 कहत कबीर सुनो भाई साधौ सहज में जीव तरे ॥७॥

जिथरा तुम जैहो हम जानी ॥  
 राज करन्ते राजा जैहैं रूप धरन्ती रानी ।  
 राज समाज सभासद जैहैं जैहैं सब अभिमानी ॥  
 वेद पढ़न्ते पंडित जैहैं कथा सुनन्ते ध्यानी ।  
 जोग करन्ते जांगो जैहैं ज्ञान रटन्ते ज्ञानो ॥

## KABIR

As the deer drawn by love of music, goes to the strain he hears.

He hears the music and freely yields his life he knows no jot of fear

As the *sati* mounts the pyre, to tread the loved one's path—her one desire:

She sees the flame but knows no fear: smiling she sits amid the flames.

Renounce wealth and reliance on the body, be fearless and sing praises.

Kabír says, Hear, O brother Sádhus: else the life is lost.

### 7

O mind, on patience wherefore art thou not stayed?

Fair or foul, the actions, that are past, grow not one grain nor diminish aught.

That which is to be, will be: why dost thou nurse anxiety?

Beasts and birds, millions of varied creatures, He takes thought for all.

The child within the womb, He cares for: how should He afterwards forget?

Parents, happiness, wealth and wife; why let this flame consume thee?

O mind, from the Lord, Master of life, why dost thou idly stray?

He who leaves Hari to run after another, not one of his works shall find due ending.

Serve Hari, darkened mind; so shall thy million troubles be removed

Kabír says, Hear, O brother Sádhus, so easily the soul shall cross the sea.

### 8

O Soul, thou shalt go hence, I know full well.

The kings who bear rule, go hence: kings and their radiant queens.

The courtiers round the throne go hence; the members of assemblies and all the haughty go.

The learned who recite the Vedás, go hence: and those who hang upon the scriptures.

The Jogi practising his Jogá goes hence: and the wise, on whose lips is wisdom.

चन्दा जैहें सूरज जैहें जैहें पवन और पानी ।  
 मन और बुद्धि दोनों जैहें जैह सकल परानी ॥  
 जोगी जैहें जंगम जैहें जैहें पितु धनमानी ।  
 कहें कबीर हरि जन ना जैहें जिन की मात ठहरानी ॥८॥

तन धरि सुखिया कोऊ न देखा जो देखा सो दुखिया हो ।  
 राजा परजा रंक धनी नर अधमाधम औ सुखिया हो ॥  
 घाटि बाढ़ि हैं सब 'जग दुखिया क्या गृही क्या त्यागी हो ।  
 सुखिया' या जग नहीं कुटुम्बो सुखिया नहीं बैरागी हो ॥  
 जोगी दुखिया जंगम दुखिया तपसो को दुख दूना हो ॥  
 आशा तृष्णा सब घट व्यापै कोई महल नहीं सूना हो ॥  
 सांच कहो तो कोई न माने भूठ कहा नहीं जाई हो ।  
 ब्रह्मा विष्णु महेश बड़ दुखिया जिन यह राह चलाई हो ॥  
 अबधु दुखिया भूपति दुखिया रंक दुखी शिपरीते हो ।  
 कहें कबीर सुनो भाई साथौ मानुप सुखी मन जीते हो ॥९॥

### आगे समझ पड़ेगी भाई ॥

यहां अहार उदर भर खाओ	पहु विधि मांस बढ़ाई ।
तुम पर दया कहां से होगी	तुम्हें दया नहिं आई ॥
यहां तो पर धन लूट लेत हो	गल विच फांस लगाई ।
तन के पीछे तीन पियादे	छिन छिन लबर बताई ॥
साझु सन्त की निन्दा की-हीं	अपना जन्म पसाई ।
पैर पैर पर कांटा लग है	यह फल आगे आई ॥
कहें कबीर सुनो भाई साथौ	दुनिया है दुचिताई ।
सांच कहै सो मारा जाये	भूठे जग पतियाई ॥१०॥

## KABIR

The sun goes hence, the moon goes hence : and wind and water go.

The mind, the understanding alike go hence : and all living things go.

The Jogi goes, the Jangam goes : and the purse-proud man goes hence.

Says Kabir, the man of God goes not, he whose mind is established.

**9**

Of all that wear this flesh, are none found happy: all that thou seest are wretched.

Rulers and ruled, the poor, the rich : the lowest of the low, the headman of the village.

In greater or in less degree the whole world is in grief : the house-holder and the hermit alike.

Happy in this world is no father of sons : happy no lonely recluse.

The Jogi is troubled, the Jangam is troubled : to him who seeks out penances is two-fold trouble.

The thirst of desire springs up in all : there is no palace but contains it.

I speak truth, yet no one heeds : lies I may not utter.

Brahma, Visnu, Mahesa are troubled, who have traced out this path.

The solitary is troubled, the king is troubled : the poor is troubled for his crippled lot.

Kabir says, Hear, O brother Sadhus, that man wins happiness who overcomes his mind.

**10**

Hereafter shalt thou understand, O brother.

Here thou hast eaten and been filled : and hast waxed fat.

How then to thee shall mercy be showed, to thee that hast showed no mercy ?

Here thou hast plundered the wealth of others, setting a noose about their necks.

The three spies ever dog thy steps, to make report of every moment.

Speaking ill of the Sadhus and holy, thine own life thou hast destroyed.

At every step the thorns will pierce thee, this fruit shall be thy harvest.

Kabir says, Hear, O brother Sadhus, this world is double-minded.

He who speaks truth is beaten ; the world believes the liar.

क्या मांगूँ कुछ थिर न रहाई देखत नैन चलो जग जाई ॥  
 एक लख पूत सत्रा लख नाती ता रावण घर दिया न बाती ॥  
 लंक सी कोट समुन्द्र सो खाई ता रावण की खबर न पाई ॥  
 सोने का महल रुपे का छज्जा छोड़ चलो नगरी का राजा ॥  
 कोई करो महल कोई करो टाटी उड़ जाय महल परी रहे माटी ॥  
 आवत संग न जात संगाती कहा भयो धर बांधे हाथी ॥  
 कहें कवीर अन्त को बारी हाथ भाड़ ज्यों चला जूआरी ॥११॥

मत फिर मनुशां भूला भाला जग में कैसा नाता रे ॥  
 मातु, कहै यह पुत्र हमारा बहन कहै बीर मेरा ।  
 भाई कहै यह भुजा हमारा नार कहै नर मेरा ॥  
 पेट पकड़ कर माता रोवे बांह पकड़ कर भाई ।  
 लिपट भपट कर तिरिया रोवे हँसा जाय उड़ाई ॥  
 जब लग जीवे माता रोवे बहन रावे दस मासा ।  
 तेरह दिन तक तिरिया रोवे केर करै घर बासा ॥  
 चार गज़ी चादर मंगवाई चढ़ा काठ की घोड़ी ।  
 चारों कोने आग लगाई फूँक दूई जैसे होरी ॥  
 हाड़ जरें जैसे लाह कड़ी की केस जरें जैसे धासा ।  
 सोना देसी काया जर गई कोई न आया पासा ॥  
 नेह सनेह ढूँढ नहिं पाई ढंडि फिरो चहुं पासा ।  
 कहत कवीर सुनो भाई साधौ तजो जोने की आसा ॥१२॥

## KABIR

11

What shall I ask? Nothing endures. Even as I gaze the world passes away.

Ten thousand sons were his, a million daughters' sons : but in Ravana's house is left nor lamp nor wick.

His fort was Lanka, the ocean was his moat : of Ravana now no trace appears.

A palace of gold, with balconies of silver : but the king of the city has left and gone

One built a palace, another a shed—the palace has vanished, the clay only remains.

Coming, thou hadst no companion, going, companion thou hast none : what then avail those elephants stabled in thy stalls?

Kabir says, At thy turn's end thou goest, as with emptied hands a gambler departs.

12

O mind, wander not hither or thither heedlessly : in the world what ties are these?

The mother says, "He is my son": the sister says, "My brother".

The brother says, "He is my right arm": the wife "My lord and master."

The mother weeps clasping her womb : the brother grasping his arm.

The wife weeps folding him in her embrace : but the swan flies far away.

Long as life lasts the mother weeps: ten months the sister weeps.

Through thirteen days the wife laments: again she plies the household tasks.

A four yards sheet they bring : they mount him on a horse, of wood.

Fire they set to the four corners: all is burnt up like the Holi pile.

The bones are burned like timber, the hair burnt up like grass.

The body precious as gold is burned, and no one comes near.

Love and kinship, though I sought, I found not: seek as I might on every side.

Kabir says, Hear, O brother Sádhus, this lust for life renounce.

क्या देख दिखाना हुआ रे ॥

माया है संसार की सूली नार नरक का कंआ रे ।  
 हाड़ चाम नाड़ी का पिंजड़ा तामें मनुआ सूआ रे ॥  
 भाई बन्धु पुत्र परिवारा तामें पच पच मुआ रे ।  
 कहैं कबीर सुनो भाई साधौ हार चला जग जुआ रे ॥१३॥

क्या मन सोवत मोह निशा में	जागत नहीं कूच नियराना ।
पहिले नगारा केस स्वेत भये	दूजे सुनत न काना ।
तीजे नैन द्रष्टि नहिं सूझै	चौथे आन गिरा परवाना ॥
मातु पिता कहना नहिं मानै	बिप्रन से कोन्हा अभिमाना ।
धर्म की नाव चढ़त नहिं जानै	अब जमराज ने भेद बखाना ॥
भाई बन्धु पुत्र परिवारा	इनमें काहे भयो बौराना ।
कहैं कबीर कोई काम न आवे	माटी की देह माटी में मिल जाना ॥१४॥

पीले प्याला हो मतवाला	प्याला प्रेम हरी रस का रे ॥
बालापन हंसि खेलि गंवाया	तरणा भया नारी बस का रे ।
बृहू भया कफ वायु ने घेरा	तन से जाय नहीं खटका रे ॥
नहिं सन संग न कथा कीर्तन	नहिं प्रभू चरणन प्रेम रचा रे ।
अबहूं सोच समझ अशानी	इस जग में नहिं कोई अपना रे ॥
काम झोध मद लोभ ईर्पा	इन में निशि दिन रहत फंसा रे ।
भोग विलास थासना जग की	गल बिच जम का फंद पड़ा रे ॥

KABIR

**13**

What has thou seen that thou art thus demented?

Maya is the stake that pins thee to the world : a woman is the depths of hell.

Bones, skins, and sinews form the cage : the parrot therein is the mind of man.

Brothers, kinsmen, sons and family : by these the life is cramped and dead.

Kabir says, Hear, O brother Sádhus, ruined thou risest from the gamble of the world.

**14**

O mind, why sleepest thou in the night of infatuation?

Why dost thou not awake? The time of departing has come.

The first drum sounded, thy hair turned white : the second, thine ears hear naught.

The third, and thine eyes have lost their sight : the fourth, and the order came.

Mother's and father's warnings were not heeded : to thy director thou didst bear thyself with haughtiness.

Within the ark of duty thou couldst not climb : now Jamráj reveals thy inward state.

Brothers, kinsmen, sons and family : in these thou hast befooled thyself.

Kabir says, None will avail : the body is dust, to dust it will return.

**15**

Drink the cup—inebriate thy soul : the cup of the nectar of Harí's love.

Childhood was lost in play and laughter : in youth woman enslaved thee.

In age phlegm and vapours beset thee : thy body thou couldst not stir one inch.

Thou didst not frequent the company of Sants, nor seek out lesson or hymn : nor didst thou fix thy love on the feet of the Lord.

Yet even now take thought and understand, O foolish : in this world there is none thine own.

Lust, anger, pride, coveting and envy : night and day thou remainest in their toils.

Dalliance with the sensual pleasures of the world is as the noose of death fallen about thy neck.

देह मोह में क्यों भरमाया  
चौरासी से उबरा चाहे  
नाम कमल बिच है कस्तूरी  
भटक भटक क्यों भटका खावे  
बाद बिवाद में निशि दिन बीते  
नर देही निष्फल गई सारी  
मातु पिता भाई सुत बन्धु  
जब लगि जावे हरि गुण गावे  
धर्म कर्म पकौ नहिं जाना  
बिन सतगुरु इतना दुख पाया  
चार खानि नर भरमत डोले  
कहैं कबीर सुनो भाई साधौ देह खेह यह है किसका रे ।  
लोड़ कामिनी का चसका रे ॥  
जैसे मृग फिरे बनका रे ।  
घट के पट को दे भटका रे ॥  
मानुष जन्म न सार गहा रे ।  
ओसर पाय न लाभ लहा रे ॥  
संग नहीं कोई जाय सका रे ।  
धन जोवन दिन है दस का रे ॥  
सार बस्तु नहिं जान परा रे ।  
बैद्य मिला नहिं इस तनका रे ॥  
कबूँ न सत पथ खोज करा रे ।  
नखसिख पूर रहा धिका रे ॥१५॥

मन मानत नहिं मोरा रे साधौ  
याको बार बार समझाऊं  
या काया का गर्व न कीजै  
बिनु हरि भगति काम न आवे  
या माया का गर्व न कीजै  
जोड़ जोड़ धन बहुत चले गये  
दुष्प्रिया दुमर्ति और चतुराई  
कहैं कबीर चरनन चित राखो मन मानत नहीं मोरा रे ।  
जग में जीना धोरा रे ॥  
क्या सांवरा क्या गोरा रे ।  
कोटि सुगन्ध चमोरा रे ॥  
क्या हाथी क्या धोरा रे ।  
सहस्र लाख करोरा रे ॥  
जन्म गयो नर बौरा रे ।  
ज्यों सूई में डोरा रे ॥१६॥

## KABIR

Why hast thou wandered led by the allurement of the body ?  
this foul body profits no one.

If thou wilt pass beyond the four and eighty million births,  
then give up the desire for woman.

As the deer of the jungle roams, while within its lotus navel  
is the musk.

Wandering, wandering, why wander further astray ? The  
door of thy heart throw open wide.

In argument and controversy nights and days were spent : the  
secret of this birth as man thou hast not grasped.

This form of a man has gone fruitless : from the chance that  
was thine thou didst gain no profit.

Parents, brother, sons, and kinsmen : none can journey in  
thy company.

Long as life lasts, sing Hari's praises : wealth and health last  
but ten short days.

Of right deeds and duties thou hast not known one : that  
which is Real, thou hast never known.

For lack of the true Guru thou hast suffered all this : the  
physician for this body thou didst never find.

Through the four creations men have wandered: never did they  
trace the true path out.

Kabir says, Hear, O brother Sádhus : man from head to foot  
is full of poison.

## 16

O Sants, my mind pays me no heed, no heed at all.

Time and again have I declared to it, that life in this world  
is short.

In this thy mien take thou no pride, whether it be dark or fair.  
Without the service of Hari the body profits naught, be it  
anointed with an ocean of perfume.

In these thy means take thou no pride, whether they be  
elephants or horses.

In heaping and heaping up riches many went away,  
thousands, ten thousands, millions.

Doubt, lack of understanding, cunning :—and life has gone,  
O foolish man.

Kabir says, Fix thy mind upon His feet, as the thread in the  
needle.

जगत में खबर नहीं पलकी ।

सुकृत करले राम सुमिर ले	को जाने कल की ॥
भूठ कपट कर माया जोड़ी	बात करे छुल की ।
पाप को मोट धरी सिर ऊपर	किस विधि होय हल की ॥
काया भीतर हंसा बोले	करणी कर कल की ।
जब यद्य हंसा निकल जायगा	मट्टी जंगल की ॥
काम क्रोध मद लोभ निवारो	छोड़ो छुल बल की ।
शान वैराग दया मन रखौ	कहें कवीर असल की ॥२७॥

साधौ जीवत ही करौ आसा ॥

जीवत समझे जीवत बूझे	जीवत मुक्ति निवासा ।
जीवत कर्म को फांस न काटी	मुण मोक्ष की आसा ॥
तन छूटत जीव मिलन कहै हैं	सो सब भूठी आसा ।
अबहूं मितां सो जबहूं मिलेगा	नहीं तो जमपुर वासा ॥
दूर दूर ढंडे मन लोभो	मिट्टै न गर्व को त्रासा ।
कहें कवीर सुनो भाई साधौ	प्रभु जी सब के पासा ॥२८॥

मानुष जन्म सथारो हो साधौ	धोके काहे विगारो हो ।
ऐसो समय बहुरि ना पैहो	जन्म जुआ मत हारो हो ॥
गुड़ा गुड़ी के खेल न भूलो	मूल तत्व लौ लाओ हो ।
जब लग घट में परचै नाहीं	जब लग कड़ु ना पाओ हो
तीरथ ब्रत और जप तपसंयम	या करणी मत भूलो हो ।
जम फन्दे में जुग जुग परि हौ	फिर फिर यूनिन भूलो हो ॥

## KABIR

### 17

None knows in this world what his next moment brings.  
Do good and meditate upon the name of Rāmā : who knows  
what may befall to-morrow ?

To pile up riches men practice guile and lies : and deceitful  
words are spoken.

The bundle of sin is on their head : how may this be lightened ?

Within the body speaks the conscious soul : "Do some good  
work for to-morrow."

For when the soul departs, the body mingles with the dust of  
the earth.

Renounce lewdness, anger, pride and coveting : give up  
feigning words of deceit.

Foster knowledge, renunciation, mercy in thy heart—  
This is the true saying of Kabir.

### 18

O Sants, in life cherish the hope of Him.

In life be wise, in life be heedful : in life abide in the house  
of salvation.

If living you did not cut the noose of Karma, what hope of  
release is there in death ?

Abandoning the body, the soul, say they, will find him : all  
such promises are false.

Find now and you will find hereafter : else your home will be  
Death's city.

Further, further astray the covetous mind goes searching—  
the prospect of yet another birth is never done away.

Kabir says, Hear, O brother Sādhus: The Lord himself stands  
close by all.

### 19

In this birth as man amend, O Sādhus : why be deceived to  
your destruction ?

A time like this will not come again : do not then gamble this  
life away.

Be not deceived with this playing with puppets : on the root-  
essence fix your mind.

So long as in your own heart naught is perceived : so long you  
gain nothing at all.

In pilgrimage and fasting, in prayers and penances : in  
these be not deluded.

From age to age in Jama's noose caught, ever you swing,  
birth after birth.

ना कुछ नहाये ना कुछ धोये ना कुछ घंट बजाये हो ।  
 ना कुछ नेती ना कुछ धोती ना कुछ नाचे गाये हो ॥  
 सिंगी सेली भभूत और बदुआ साईं स्वांग से न्यारा हो ।  
 कहैं कबीर मुक्ति जो चाहो मानो बचन हमारा हो ॥१६॥

मन तू क्यों भूला रे भाई तेरी सुध बुध कहां हेराई ॥  
 जैसे पंक्षी रैन बसेरा बसें बृक्ष में आई ।  
 भोर भये सब आप आप को जहां तहां उड़ि जाई ॥  
 स्वर्मे में तेहि राज मिलो है हाकिम हुक्म दुहाई ।  
 जाग परा तब लाघ न लस्कर पलक खुले सुधि पाई ॥  
 माता पिता बन्धु सुत तिरिया ना कोई सगा सगाई ।  
 यह तो सब स्वारथ के संगी भूठी लोक बड़ाई ॥  
 सागर मांहीं लहर उठत है गिन्ती गिनी न जाई ।  
 कहैं कबीर सुनो भाई साधौ उदधि मांह समाई ॥२०॥

हंसा सुधि कर अपने देसा ॥

यहां आय तेरी सुध बुध बिसरी आन फंसो परदेसा ।  
 अवहूं चेत हेत कर घर से सत गुरु से उपदेसा ॥  
 कौन देस से आयो हंसा कभी न किया अन्देसा ।  
 आप एरो तू मोह फन्द में काल गहो सिर केसा ॥  
 का कहि आयो कहा करत है कहां भूले परदेसा ।  
 कहैं कबीर वहां चल हंसा जन्म न होत हमेसा ॥२१॥

## KABIR

From bathings and ablutions comes nothing, nothing.  
nothing from the sounding of temple bells.

From ordinance and washed garments nothing—nothing  
from all your songs and dancing.

A horn, a Sàdhu's robe, a wallet, an ash-smeared body:  
from such disguises the Master turns away  
Says Kabir, Let him, who craves salvation, take heed unto  
my saying.

### 20

O Mind, why hast thou gone astray, my brother—where  
hast thou lost thy wit and wisdom?

We are as birds that roost throughout the night: they  
come and settle in the trees

When morning comes, they go their several ways—this way  
and that they fly away.

In your dream you are crowned: your sovereignty and rule  
proclaimed.

You awake; there is no camp, no army: the instant your  
eyes open, sense returns.

Mother, father, brother, sons, wife—kinsfolk, kinship there  
is none.

For their own profit is this fellowship: the praise of this  
world is false.

In the wide ocean waves arise—they cannot be counted  
or numbered.

Kabir says, Hear, O brother Sádhús—in that same ocean  
they sink back once more.

### 21

O Swan, bethink thee of thine own land.

In thy coming here thou hast lost thy wisdom and knowledge—  
thou art entangled in a strange land.

Even now awake—revive thy love of home by the counsel of  
the true Guru.

What was the land from which thou comest? O Swan,  
never a thought thou givest it.

Thou hast snared thyself in the noose of desire: death's  
grip is on the crest of thy head.

What was the promise of thy coming, and what now thy  
deed? Where dost thou wander in a strange land?

Says Kabir, O Swan, fly thither, where there is no re-birth  
for ever.

करो जतन मन साईं मिलन की ।

गुडडा गुडिया सूप सुपलियां	तज दे बुधि लड़कैयाँ खेलन की ॥
देवता पितर भवानी भुइयां	यह मारग चौरासी चलन की ॥
ऊंचा महल अजब रंग बंगला	पिया की सेज वहां लागी फुलन की ॥
तन मन धन सब अर्पण करदे	सुरति सम्हार पड़ पैयां सजन की ॥
कहैं कबीर निर्भय हो हंसा	कुंजी बताऊं दरवाज़ा खुलन की ॥२२॥

माया महां ठगनी हम जानी ।

श्रिगुण फांस लिये कर डोले बोले मधुरी बानी ॥	
केसो के कमला बन बैठी सिव के भवन भवानी ।	
पंडा के मूरति हो बैठी तीरथ छू में पानी ॥	
जोगी के जोगिनि है बैठी राजा के घर रानी ।	
कादू के हीरा होय बैठी कादू के कौड़ी कानी ॥	
भगतन के भगतिन होय बैठी ब्राह्मण के ब्राह्मणी ।	
कहैं कबीर सुनो भाई साधी यह सब अकथ कहानी ॥२३॥	

अपन पै आपही विसारो ॥

जैसे श्वान कांच मन्दिर में भर्मत भूस फिरो ॥	
ज्यों केहरी बपु निरख कूप जल तामें जाय मरो ॥	
जैसे गज लखि फटक सिला को प्रतिमा देख अड़ो ॥	
मर्कट मूठी रघाद न छोड़े घर घर रटत फिरो ॥	
कहत कबीर नलनी को सुझना कौने तोहिं पकरो ॥२४॥	

## KABIR

### 22

Strive, O Soul, to meet thy Master.

Puppets and dolls and girlish household toys : be wise  
and leave these childish playings.

Gods, Fathers, Bhavāni, the earth-born gods : their path  
leads but to the eighty-four.

Where stands the lofty palace with rooms of wondrous  
colours: there is the flower-strewn bed of the Beloved.

Body, mind, and substance, make all thy offering : and fall  
in utter devotion at the Beloved's feet.

Kabir says, Have no fear, O Swan : I will show thee the  
key that unlocks the door.

### 23

I have known Maya as a great bandit.

She roams with a threefold cord in her hand : and she speaks  
honeyed words.

As Kamala she settled in the house of Keso : in the house  
of Siva as Bhavāni.

In the house of a Panda she abode as an idol : in the tiraths  
she became water.

In the house of a Jogi as Jogini : in the raja's house as Pani.

In the house of one as a diamond : in another's as a  
paltry shell.

In the bhagat's house as bhagtin in the brahman's as  
brahmani.

Kabir says, Hear, O brother Sadhus, this is a tale that  
none can tell.

### 24

You yourself are self-deceived.

As a dog in a house of looking glass, deluded, barking  
runs here and there.

Like a lion that in the water of a well sees his own form  
and straight jumps in.

As an elephant seeing a shining marble floor at once  
prepares himself for battle.

Like a monkey whose greed will not let him loose his  
hand, he is caught and led from home to home.

Kabir says, O thou parrot in the springe, who has caught  
thee ?

यह घट धुंध अंधियारा रे सन्तो ॥

यह घट भीतर बाग़ बगीचे याही में सृजन हारा रे सन्तो ।  
 या घट भीतर चन्द्र और सूरज याही में नैतख तारा रे ॥  
 या घट भीतर कासी छारिका याही में ठाकुर द्वारा रे ।  
 कहैं कबीर सुनो भाई सन्तो याही में गुरु हमारा रे ॥२५॥

अरे तू मानत क्यों न मनारे ।

कौन कहत है कौन सुनत है दूजा कौन जनारे ॥  
 दर्पण में प्रतिविम्ब जो भासै आप चहूं दिसि सोई ।  
 दुष्प्रिया मिटे एक जो होवे लखै है विरला कोई ॥  
 जैसे जल से हिम बनत है हिम बहुर्वर जल होई ।  
 तैसे या तत वाहो तत से फिर यह और वह सोई ॥  
 जो समझे तू खरी कहत हैं ना समझे तो खोटी ।  
 कहैं कबीर दोऊ मत त्यागे ताकी मत है मोटी ॥२६॥

सुख्स दागर चहूं छाया है मत जारे नर मन प्यासा ।  
 अबहूं सांच समझ ले मूरख जम की छांड़ तिरासा ॥  
 निरमल नीर भरा तेरे आगे पीछे स्वांसो स्वांसा ।  
 मृग तृष्ण जल छांड़ बावरे करो सुधारस आसा ॥  
 गोपी चन्द्र भरतरी पिया दोऊ भर भर कांसा ।  
 ध्रुव प्रहलाद विभीषण पीया और पिया रैदासा ॥  
 या रस सन्त सदा मतवाला एक नाम की आसा ।  
 कहैं कबीर सुनो भाई साधौ मिट गई भव की बासा ॥२७॥

दिन नंके बीते जाते हैं॥

सुमिरण कर श्री राम नाम तज विषय भाँग और सर्व काम ।  
 तेरे संग चले नहिं एक दाम जो देते हैं सो पाते हैं ॥

## KABIR

**25**

O Sants, within this mind is thick darkness.

Within this mind are bowers and groves: within, is the Creator.

Within this mind are moon and sun: within are nine million stars.

Within the mind are Kasi-Dwārīka: within are the shrines of the gods.

Kabīr says, Hear, O brother Sādhus, Here within is my Guru

**26**

O Mind, why dost thou pay no heed?

Who speaks? Who listens? Who else is there at all?

Whatever form the glass reveals, look where you will there is but One.

Doubt is destroyed, when all is one: but few are they who understand.

As of water ice is made: and again the ice becomes water.

So from that essence comes this: and this again is that.

He that understands speaks truth: he that understands not, falsehood.

Kabīr says, Who renounces both paths: His understanding is dull.

**27**

The ocean of bliss lies all before thee: O man, go not thirsty away.

Even now, O fool, take thought and understand: cast off this fear of death.

Pure water wells up before thee: drink deep at every breath.

O fool, renounce the mirage: learn to long for the water of life.

Thereof drank Gopi Chand and Bhaṭṭhari: both filled their cup to the brim.

Thereof drank Dhruva, Prahlada and Vibhisan: and thereof drank Rai Das.

With this draught are the Sants ever inebriate: in one Name is their hope.

Kabīr says, Hear, O brother Sādhus, the sweet savour of the world is done away.

**28**

The good days go swiftly away.

Remember the name of the Lord Rāmā: renounce the desires of the flesh and all action.

Not one farthing will go with thee: But he who gives receives.

भाई बन्धु पुत्र परिवारा किसके हो तुम कौन तुम्हारा ॥  
 किसके बल हरि नाम विसारा सब जीते जीके नाते हैं ॥  
 लख चौरासी भर्म के आये बड़े भाग मानुष तन पाये ।  
 तिस पर भी नहिं करी कर्माई फिर पीछे पढ़ताते हैं ॥  
 जो तू लागे विषय विलासा मूरख फंसे मृत्यु की फांसा ।  
 क्या देखे स्वासन की आसा गये फेर नहिं आते हैं ॥२८॥

काहे कां विसारी रे जपा कर माला ॥

राम भजन को तुलसी की माला ओढ़न को मृग छाला ॥  
 खान पानको कन्द मूल फल रहने को कुंज तमाला ॥  
 धन जोवन मद में मत भूले जम करहै बेहाला ॥  
 निसि दिन रट हरि नाम छिनहिं छिन होओ प्रेम मतवाला ॥  
 हरि बिनु कोऊ हितू न जगमें सब भूटा जंजाला ॥२९॥

प्रभु तेरी लीला अपरम्पार ॥

अराड ब्रह्माराड रचे सब तेरे कोऊ न पावत पार ।  
 सुर नर मुर्नि सब खोजत हारे पढ़ पढ़ बेद विचार ॥  
 अगम निगम सब तोहिं पुकारे हे प्रभु अगम अणार ।  
 अन्तरयामी घट घट बासी जगत प्राण आधार ॥  
 चन्द सुरज दोउ दीपक कीन्हे अगम जोति उज्जियार ।  
 अनहद शब्द बजत भनकारा सन्तन प्राण मंझार ॥३०॥

दया करो प्रभु अन्तरयामी महा मलिन मैं कपटी कामी ॥  
 मानुष जन्म दियो तुम उत्तम और किया सुख संपत धामी ॥  
 तदपि त्यागि तेरो नाम दयामय रहाँ सदा विश्यन अनुगामी ॥  
 पाप तापसे भयो अति पोड़ित अब मेरी पीर थमत नहिं थामी ॥  
 हृषि हतास निरास जगत से आयों शरण तुम्हारे स्वामी ॥३१॥

## KABIR

Brothers, kinsmen, sons, and family ; whose art thou and  
who is thine ?

On whom relying hast thou forgotten Hari's name ? all  
ties of kinship last but for one's life-time.

Through eighty-four million births thou hast wandered : by  
great good fortune thou hast gained this birth as man.

Yet thou hast done naught that can profit. Again hereafter  
comes remorse.

O fool, if thou cleavest to sensual joys, thou shalt be  
snared in the noose of death.

For what dost thou look from the breath of thy life ?  
Once gone it comes not again.

**29**

Why hast thou forgotten in telling of beads ?

For chanting the name of Rámá thou hast the rosary of  
Tulsi : for covering the deer skin.

For food and water thou hast forest roots and fruits : for  
dwelling a grove of Tamála trees.

Lose not thyself in wealth and health and pride : lest death  
rob thee of thy rest.

By night by day, repeat the name of Hari : moment by moment  
be inebriate with His love.

Beside Hari there is no friend in all the world : all worldly  
ties are false.

**30**

Lord, of thy doings there is no end.

Thou hast created the primal cell of all the universe : none  
can comprehend it.

Nor gods, nor men, nor munis had skill to trace it out, reading  
and reading again the Vedas with understanding.

Vedas, Puranas all proclaim thee, O Lord, unfathomable and  
infinite.

Thou art the reader of all hearts, dweller in every form,  
sustainer of all the souls of the world.

The moon, the sun, two lights thou didst create, O unfathom-  
able light effulgent.

**31**

O all-knowing Lord, have mercy : I am foul, deceitful, the slave  
of desire.

Thou hast given me this precious birth as man : and given  
happiness and wealth and home besides.

Yet, O Incarnation of mercy, I renounced thy name : always I  
ran after the world's vain desires.

By sin and its fevers I am sore troubled : now I can bear these  
pains no more.

From the world I found no hope, no help : O Master, I seek  
but thy protection.

**मौसम कौन अधम अभिमानी ।**

तुम से प्रभु दुराव कछु नांहीं	व्यापक पूरण ज्ञानी ॥
अति कृतम् कूर कुटिल खल	अध अवगुण की खानी ।
कुछ शुभ कर्म न कीन्हे देह धर	करत रहूँ मन मानी ॥
धर्म अधर्म विचार त्याग कुछ	समझो लाभ न हानी ।
स्वारथ रत नित दिवश विताये	सोबत रैन विहानी ॥
भूल गयो कर्तव्य आपनो	परो बुद्धि पर पानी ।
वेश्याशक्त रहूँ निशि बासर	बल बुद्धि सकल नसानी ॥
सुर दुर्लभ तन भोग श्वानघत	तृष्णा प्रभु न बुझानी ।
हिंसा रति में पतित शिरोमणि	शरण परो तौ श्रानी ॥३२॥

**हरि अब बनि हैं नांहीं बिसारे ।**

दीन दयाल कृपानिधि स्वामी	गिनिय न दोष हमारे ॥
गीध अजामिल गनिका आदिक	जा पन पै तुम तारे ।
हे कृपाल अपनों पन सोई	बनि है नाथ सम्हारे ॥३३॥

परिपूरण पाप के कारण ते	भगवन्त कथा न रुची जिन को ।
तिन एक एक नारि बुलाय लई	न चवावत हैं दिन को रिन को ।
मृदंग कहै धिक धिक है	मंजीर कहै किनको किनको ।
तहां हाथ उठाय कै नारि कहै	इनको इनको इनको इनको ॥३४॥

यह रस रीति मेरे प्रभु की	विद्य दृष्टि बल जैसे री ॥
विषयो ज्ञानी भगतं उपासक	प्राप सबन को तैसी री ॥
कदली लंभ परीहा सीपी	स्वाति बून्द जल जैसे री ॥
भगवत कछु विषमता नाहीं	भूमि भाग फल तैसी री ॥३५॥

**32**

Whose sin and pride is great as mine?  
From thee, O Lord, is nothing hidden, for thou art everywhere  
and knowest all things.

I am ungrateful, crooked, wicked, worthless, a mine of evil.  
Wearing the form of man I did no good deeds : but did what-  
ever pleased my mind.

I ceased to care for right or wrong, to take thought of gain  
or loss.

Absorbed in selfishness I spent my days and my nights I  
wasted sleeping.

What work, I had, I left undone : all my wisdom I poured away.  
Night and day I am enslaved by worldly pleasures : my  
strength and wisdom are gone.

Fashioned as man, the garb which gods seek vainly, I lived  
like a dog : my thirst is yet unquenched.

Absorbed in wickedness, the chief of sinners, I come to throw  
me on thy protection.

**33**

O Hari, do not forget thy promise now—to efface me from thy  
thoughts becomes thee not?

O gracious to the helpless, Treasury of mercy, Master count  
not our shortcomings.

The vulture, Ajámil, Ganiká and others for thy promise sake  
Thou didst draw to safety.

O Merciful, for me fulfil that self-same promise, O my Lord.

**34**

In sin's flood caught, God's praise they scorn.

The nách girl's brought, be it night be it morn.

The drums beat out—"Come doom, Come doom."

The cymbals shout, "On Whom, On Whom."

The girl's arms raised to those that view.

"On you, on you, on you, on you."

**35**

This is the fashion of the nectar of my Lord's love: it is as the  
power of each one's inward vision.

The worldly-wise, the Bhagat, the adorer: to all comes  
revelation, but to each his own.

Even as when on the plantain stem, on the Papiha, on the  
sea shell, the mystic rain-drop falls.

God's ways are no wise unequal: but as the soil is, so the  
fruit will be.

पंडित बाद बदौ सो भूठा ।

राम के कहे जगत गति पावे खांड़ कहे मुख भीठा ॥  
 पावक कहे पांव जो दाहै जल कहे तृष्णा बुझाई ।  
 भोजन कहे भूख जो भाजै तो दुनिया तर जाई ॥  
 नल के संग सुगा हरि बोले हरि प्रताप नहिं जानै ।  
 जो कबूँ उड़ि जाय जंगल में तो हरि सुरति न आनै ॥  
 बिनु देखे बिनु अरस परस बिनु नाम लिये का होई ।  
 धन के कहे धनिक जो होते निर्धन रहत न कोई ॥  
 सांची प्रीति विषय माया सों हरिभक्तन की हांसी ।  
 कहें कबीर एक राम भजन बिनु बांधे जमपुर जासी ॥३६॥

मरि गौ ब्रह्मा काशी के बासी शिव सहित सुए अविनाशी ॥  
 मथुरा मरि गौ कृष्ण गुआरा मरि मरि गये दशौ अवतारा ॥  
 मरि मरि गये भक्ति जिन ठानी सर्गुण में जिन निर्गुण आनी ॥  
 साखी ॥ नाथ मछीन्द्र बाचे नहीं गोरख दत्ता व्यास ।  
 कहें कबीर पुकार के सब मरे काल की फांस ॥३७॥

बलूँ. कौन रूप और रेखा दोसर कौन आहि जो देखा ॥  
 औंकार आदि नहिं वेदा ताकर कहूँ कौन कुल भेदा ॥  
 नहिं तारा गण नहिं रघि चन्दा नहीं कुछु होत पिता के बिन्दा ।  
 नहीं जल नहीं थल नहिं धिर पवना को धहै नाम शुक्रम को वर्ना ॥  
 नहीं किछु होत दिवस अरु राती ताकर कहूँ कौन कुल जाती ॥  
 साखी शून्य सहज मन स्मृतिले प्रगट भई एक जोत ॥  
 ता पुरुष के बलिहारी निरालम्ब जे होति ॥३८॥

## 36

O Pandit, all your talking is a lie.

If by repeating Rámá's name the world is saved, then by repeating "Sugar" the mouth is sweetened.

If by saying "Fire" one's feet are burned, by saying "Water" thirst is quenched.

If by saying "Food" hunger is satisfied, then can the world find safety so.

Living with men, a parrot cries "Hari," yet it knows naught of Hari's splendour.

If ever it flies again to the forest, it will remember Hari no more.

Without sight, without touch, without feeling, merely taking the name, what is that?

If wealth came by but saying "Wealth" then none would remain in poverty.

Their real love is for the pleasures of Maya : they do but jest with the Bhagats of Hari.

Kabír says, Unless one sings the One Rámà, he will go bound to the city of Jama.

## 37

Dead is Brahma, Siva the lord of Kásí : and with them lies dead the immortal.

In Mathura died Krisna, the cowherd : one by one died the ten avatars.

One after one died the founders of devotions : who knew Him as conditioned or as unconditioned.

*Sakhi.* Nath Machandar escaped not, nor Gorakha, nor Dattabriya, nor Viyasa.

Kabír proclaims aloud—All were caught in the noose of death.

## 38

How can I expound His form or outline : there is no second who has seen Him.

He is neither Onkar nor Veda : what can I say of the secret of His race?

He is neither stars, nor sun, nor moon : He is not born of any father's seed.

He is neither land nor water, neither stillness nor wind—Who can name or lay commands on Him?

With Him there is neither day nor night : how can I name His family and caste?

*Sakhi.* In the void consciousness arose : then a light was manifested.

I sacrifice myself to the Purusa, who is the self-existent.

भंवर उड़े वक बैठा आय रैनी गई दिवसो चलि जाय ॥  
 हल हल कांपै बाला जीव ना जानै का करि है पीव ॥  
 कांचे बासन टिकै न पानी उड़ि गये हंस काया कुम्हलानी ॥  
 काग उड़ावत भुजा पिरानी कहत कबीर ई कथा सिरानी ॥३६॥

ताहि साहिव के लागो साथा	दुई दुख मेटी कै होहु सनाथा ॥
दसरथ कुल अवतरि नहीं आया	नहीं लंकाके राइ सताया ॥
नहीं देवकी के गर्भै आया	नहीं यशोदागोद खिलया ॥
पृथ्वी रमन दमन नहिं करिया	पैठि पताल नहीं बलि छुरिया ॥
नहिं बलिराइ से माँड़ी रारी	नहीं हरनाकुश बधल पछारी ॥
बाराह रूप धरणी नहीं धरिया	क्षत्रीमरि निक्षत्री नहिं करिया ॥
नहीं गोवर्द्धन कर गाह धरिया	नहीं ग्वालन संग बन बन फिरिया ॥
गंडक शालिग्राम न शिला	मछु कछु होय नहीं जल हिला ॥
झारावती शुरीर नहीं छांड़ा	लै जगन्नाथ पिंड नहीं गाड़ा ॥
साखी कहैं कबीर पुकारि कै वै पंथै मति भूल ॥	
जाहि राखे अनुमान कै सो थूल नहीं अस्थूल ॥४०॥	

## KABIR

**39**

The bees have flown, the cranes have settled : night is gone,  
day too will pass.

The maiden Jiva shivers and shudders : She knows not how  
her lover will receive her.

An unbaked pot retains not water : When the Swan departs,  
the body withers.

My arms are aching with scaring the crows. Kabír says,  
Now this tale is ended.

**40**

Cleave to that Master's side : so you will end the twofold  
trouble and find your protector.

He was not born of Dasaratha's race : He did not lay waste  
the King of Lanka.

He did not enter the womb of Devaki : Jasoda did not fondle  
him in her lap.

He did not live on earth for its destruction : He did not  
enter the world below to deceive Bali.

He did not fight with King Bali : He did not strike down  
and slay Hiranakusa.

He did not assume on earth the form of the boar : nor by  
slaying the Kshattris rid the earth of Kshattris.

He did not hold the Govardhan hill upon his hand : He did  
not roam the forest in company with milk-maid.

He is not Gandak, Saligrama, nor stone : He did not swim  
the river in the form of fish or tortoise.

He did not quit the body in Dwaravati : His body was not  
buried in Jagannath.

*Sakhi.* Kabír cries aloud :—Do not forget the path.

That of which you form your fancies, is neither  
subtle nor material form.

## धर्मदास ।

धर्मदास ज्ञात के कसौदन बनिये थे और बांदौगढ़ के एक भारी महाजन थे, यह कबीर के नामी चेलों में से थे, और उन से १५ या २० वर्ष की उम्र में मिले थे इस हिसाब से इनका जन्म सम्बत् १४७५ और १५०० विक्रमी के बीच में उहरता है और सम्बत् १६०० के करीब इनकी मौत हुई । कहा जाता है कि इन की उम्र १२० वर्ष से जियादा हुई थी । कबीर की मौत के बाद यह उन की गही पर बैठे और उन के बाद चूड़ामणि जी ॥

वा करता को सेहये जिन सृष्टि उपजाई ।  
 कोटिन ब्रह्मा वेद पदि पदि जन्म गंवाई ।  
 कोटिन बिष्णु होइ गये कोई पार न पाई ॥  
 तीर्थ गये कोई ना तरै चलि चलि सर जाई ।  
 जल विच आस लगाइ कै मगर तन पाई ॥  
 भूठे पंडित वेद पदि पदि जग भरमाई ।  
 उन के पुरखा मरि गये उन काहे न जियाई ॥  
 अदि अन्त की बारता सत गुरु से पावो ।  
 कह कबीर धर्म दास से हंसा समुझाओ ॥१॥

नैन दरस बिन मरत पियासा ।  
 तुम्हैं छाँड़ि भजौं नहिं औरे नाहिं दूसरी आसा ।  
 आठौं पहर कहूं कर जोरी करि लेहु आपन दासा ॥  
 निसिबासर रहूं लवलीना बिनु देखे नहीं विश्वासा ।  
 धर्म दास बिनवै कर जोरी देहु निज लोक निवासा ॥२॥

साहिब चितओ हमरी ओर ।  
 हम चितवें तुम चितओ नाहीं तुम्हरो हृदय कठोर ॥  
 औरन को तो और भरोसा हमैं भरोसो तोर ।  
 सुख मनि सेज बिछाओ गगन में नित उठ करों निहोर ॥  
 धर्मदास बिनवै कर जोरी साहेब कबीर बन्दी छोर ॥३॥

## DHARM DAS.

Dharm Das was by caste a Kasaudan Baniya and was a wealthy merchant of Bandogarha (Rewa). He was one of the chelas of Kabir whom he met when fifteen or twenty years old. According to this reckoning the date of his birth would be fixed somewhere between 1475 and 1500 (Vikrami) and his death occurred about 1600. He is said to have lived over 120 years. After the death of Kabir he succeeded his master and was himself followed by Churamaniji.

### 41

The true Creator serve, who made this universe.

A million Brahma reading, re-reading the Vedas lost their lives.

A million Visnus born, none ever reached the goal.

In pilgrimage not one found the rest ; journeying on and on they died.

On the waters their hope was centred : so they gained the mugger's form.

False are the pandits : reading, reading the Vedas they misled the world.

Their fathers too are dead : not one of them could save them.

Instruction for the first and last, they receive from the Sat Guru.

Says Kabir, O Dharm Das, to the Swans expound it.

### 42

My eyes without the vision die athirst.

Leaving thee no other can I sing—no other hope have I ?

At every hour I pray with clasped hands—Take and make me Thy slave.

Day and night may I be devoted to Thee—without the vision faith have I none.

Dharm Das prays with hands clasped—Grant me to dwell in Thine own world.

### 43

O Master look on me.

I look to Thee, Thou lookest not on me : Thy heart is hardened.

On others some have set their hopes : my hope is set on Thee alone.

Spread for my mind a bed of bliss in the heavens : that rising I may give thee thanks.

Dharm Das prays with clasped hands : O Lord, Kabir loose me from bondage.

गुरु पैयां लागें नाम लखाई दीजो रे ॥

जन्म जन्म का सोया मनुवां शब्दन मार जगाई दीजो रे ॥  
 घट आंधियार नैन नहिं सूझै ज्ञान का दीप जगाई दीजो रे ।  
 विषय की लहर उठत घट अन्तर अमृत बून्द चुवाई दीजो रे ॥  
 गहिरी नदिया अगम बहै धारा खेय के पार लगाई दीजो रे ।  
 धर्मदास की अरज़ गुसाई अब की खेप निभाई दीजो रे ॥५॥

साहेब मेटौ चूक हमारी ।

बार बार मोहिं डंड भयो है चूक भई अति भारी ।  
 अब हम आये निकट तुम्हारे अब मौं तनहिं निहारी ॥  
 करूनामय तुम नाम धराये तुम समरथ अब मेरो ।  
 ऐसी विपति भई मोहिं ऊपर कोई न होत हमारो ॥  
 तरसत जीव रहे निशबासर जानि जनहिं तुम दौरो ॥  
 अबकी चूक छिमा कर साहेब अब सन्मुख है हेरो ॥  
 तुम सत गुरु सकल सुख दाता शब्द बान दे तारो ।  
 धर्मदास बिनवै कर जोरी करौं बन्दगी तेरो ॥५॥

सुरति पर सतगुरु धरि दियो बाढ़ ।

घरमां रहों रहन नहिं पाओं घर के लोग मोहिं देहिं निकार ॥  
 बाहर जाउं डाइन इक लागे सुनि पावै जिय डाहै मार ॥  
 ऐसी बाढ़ धरो मेरे साहेब जहाँ मारौं तहं पल्ले पार ॥  
 धर्मदास पर दाया कीजै साहेब कबीर दुख मेटन हार ॥६॥

मैं तो तोरे भजन भरोसे अविनाशी ॥

तीरथ बरत कहूं नहिं करहूं वेद पढ़ौं नहिं काशी ॥  
 जंत्र मंत्र टोटका नहिं जानौं निशि दिन फिरत उदासी ॥  
 यहि घट भीतर बधिक बसत है दिये लोभ की टाटी ॥  
 धर्मदास बिनवै कर जोरी सतगुरु चरनन दासी ॥७॥

तुम सतगुरु हम सेवक तुम्हारे ॥

जो कोई मारै और गरियावे दाद किरियाद करब तुमहीं से ॥  
 सोषत जागत के रक्षपाला तुमहीं छांड भजैं नहिं औरे

## DHARM DAS

**44**

Guru, fallen at thy feet give me vision of the Name.  
Birth after birth this soul is sunk in slumber : rouse it with the  
blows of thy Sabdas.  
In the thick darkness the eyes see nothing : kindle the lamp  
of wisdom.  
The throbings of desire stir within my heart : let fall thereon  
the drops of amrit.  
The river is deep, the stream fathomless : set me upon the  
further shore.  
This is the prayer of Dharm Das, O Lord, that in the present  
hour Thou save me.

**45**

O Master, blot out my mistake.  
Again and again has the rod fallen on me : because my  
mistake is very grievous.  
Now I have drawn near to Thee—do Thou look upon me.  
Thou bearest the name of merciful : Thou art now my  
strength.  
So great misfortune is come upon me : that none is my friend.  
My soul is filled with longing night and day : recognise thy  
servant and hasten to me.  
O Master, now forgive my misdoings : look favourably on me.  
Thou art Sat Guru, giver of bliss to all, by the draught of  
thy Sabdas bring me to Salvation.  
Dharm Das prays with clasped hands, that he may serve  
Thee with devotion.

**46**

O Sat Guru, make keen my understanding.  
When I would dwell at home, I am not suffered there : those  
of my own house cast me forth.  
If I go forth, that witch fastens upon me : she hears and at  
once would slay my soul.  
Make it so keen, O my Master, that wherever I strike, it may  
spear through and through.  
On Dharm Das show' mercy, O Lord Kabir, Destroyer  
of all ills.

**47**

In singing praise of Thee I put my trust, O Immortal.  
I make no pilgrimage, I keep no fast : nor read the Vedas at  
Kasi.  
I know no magic, jantras, mantras : night and day I roam in  
sorrow.  
Within my heart dwells a butcher concealed behind a screen  
of coveting.  
Dharm Das prays with clasped hands, O Sat Guru make me  
thy servant at thy feet.

**48**

Thou art Sat Guru and I thy servant.  
If any beat me or abuse, to thee for justice will I cry.  
In sleep, in waking Thou art my defender : I serve none else  
but Thee.

तुम धरनी धर शब्द अनाहद अमृत भाव करौ प्रभु सगरे ॥  
तुम्हरी बिनय कहां लगि बरनों धर्मदास पद गहहों तुम्हरे ॥८॥

गगन पिय बंशी फेरि बजाओ ॥

भंवर गुफा से उठेत बुलबुला सो अंजन पिय नैन लगाओ ॥  
जो बंशी सुरनर मुनि मोहे सो बंशी पिय मोहिं सुनाओ ॥  
आनो कुंजी खालो ताला मोहनि मूरति मोहिं दिखाओ ॥  
धर्मदास बिनवै कर जोरी बरन कमल तरे मोहिं लगाओ ॥९॥

साहेब सतगुरु घर आया हो ॥

अंगना मोर जगमग भया सुख समर्ति लाया हो ॥  
बिधि गई मेरी हे सखी आज सज्जन पाया हो ॥  
धन्य शिधाता लेख लिखा निज भाग जगाया हो ॥  
कोमल बचन अंग दया घनेरी कल्प वृक्ष की छाया हो ॥  
धनि जननी अस सन्त जिन जाया आनंद वधाया हो ॥  
जप तप नेम धर्म बहु कीन्हां रसना नामहिं गाया हो ॥  
धर्मदास सत गुरु सत संग से छिन में परम पद पाया हो ॥१०॥

तुम सन्तो खेलो सम्हारि जगमें होरी मन्त्रि रही भारी ॥	
जड़ चेतन दुइ रूप बनाये एक कनक दूजे नारी ।	
पांच पचीस लिये संग अबला हंसि हंसि मिलि गावें गारी ॥	
दुरमति दंभ गहे करमें डफ हबड़ हबड़ दै तारी ।	
तिरगुन तार तंबूरा बाजै आशा तृष्णा गति न्यारी ॥	
चोद्या चन्दन अधिर अरणजा माया की गहबर भारी ।	
षट दर्शन पाखंड छानवे पकरि किये बेगारी ॥	
मोह सोभ दुइ भंरि पिच्कारी छूटत बारमबारी ।	
जो कोई सन्मुख होइ कै खेलै तिनाहिं छीट लगे कारी ॥	

## DHARM DAS

Thou art Creator, the mystic music : shed abroad, O Lord,  
Thy ambrosial love.

How may I make my prayer to Thee ? Dharm Das has  
grasped Thy feet.

**49** In the heaven, O Loved One, sound thy flute again.  
From the whirlpool's depth let no eddies swirl : to my eyes  
apply the salve.

The flute, that charmed gods, men and munis, make me to  
hear thy flute, O Loved One.

Come, bring the key, undo the lock : reveal to me thy  
beauteous form.

Dharm Das prays with clasped hands : Set me behind thy  
lotus feet.

**50** To my house has come the Lord the Sat Guru.  
My courtyard glitters : A wealth of bliss has he brought.  
All my pains, dear friend, have vanished—I to-day have found  
my Love.

Blessed be Bidhata for the lines he has written, which have  
brightened all my lot.

Tender words and boundless comforts showered on me  
from the Kalpa-tree's shade.

Blessed be she who bore Sant like this : may her happiness  
be great.

Prayer and penance, rites and duties, these are endless :  
With the tongue alone the Name is sung.

O Dharm Das, at the side of the Sat Guru, in a moment I  
gained the highest heights.

**51** O Sants, be wary of this Holi play : in the world great stir  
this Holi makes.

Lifeless and living, two forms are made : one is gold, the  
second a woman.

With them are five, twenty-five women, laughing and jesting  
and singing ribaldry.

Deceit and folly take tambourine in hand beating and  
beating it again and again.

The fiddle with the three qualities for strings plays a strain  
unique, desire and thirst.

Scents, sandal, red powder, perfumes, grievous is the clutch  
of Maya.

Six Darshanas, ninety-six Deceits she has taken and forced  
to labour for her.

The syringe is filled with desire and coveting—again and  
again it shoots them forth.

Whosoever comes face to face with this play, is bespattered  
with the black.

कुमति गुलाल डारी मुख भीजै काम पोटरिया मारी ।  
 सुर नर मुनि और पीर औलिया भीजि रहे संसारी ॥  
 चतुरन फगुवा दे दे छूटे मूरुख को लगे प्यारी ।  
 कहें कबोर सुनो हो धर्मनि निर्गुन ज्ञान गली न्यारी ॥११॥

गुरु बिनु कौन हरै मोरी पीरा ॥  
 रहत अलीन मलीन जुगन जुग राई बिनत पाये एक हीरा ॥  
 पाये हीरा रहै नहिं धीरा लै के चले वोही पारख तीरा ॥  
 सो हीरा साधू सब परखें तब से भयो मन धीरा ॥  
 धर्मदास बिनवै कर जोरी अजर अमर गुरु पाये कबीरा ॥१२॥

आपै दीन दयाल दया कीन्हा ॥  
 दीन जानि गुरु समरथ आये बिमल रूप दर्शन दीन्हा ॥  
 चरण धोय चरण मृत लीन्हा सिंहासन बैठक दीन्हा ॥  
 करूँ आरती प्रेम निछावर तन मन धन श्रीपन कीन्हा ॥  
 धर्मदास पर दाया कीन्हां सार शब्द सुमिरन दीन्हा ॥१३॥

साहेब हमरे सहज लगी डोरी ॥  
 यह डोरी मोहिं सतगुरु दीन्हा हमहिं अधीन अपन कर लीन्हा ॥  
 यह डोरी मोरे प्रान उबारे लै भवसागर पार उतारे ॥  
 यह डोरी चढ़ि जात गगन में निसु दिन साहेब संग रहत मगन में ॥  
 धर्मदास बिनवै कर जोरी काल कट्ठ से तिनुका तोरी ॥१४॥

मेरे मन बसि गये साहेब कबीर ॥  
 हिन्दू के तुम गुरु कहाओ मुसलमान के पीर ।  
 दोऊ दीन से झगड़ा मांडेव पायो नहीं शरीर ॥  
 शील संतोष दया के सागर प्रेम प्रतीत मृत धीर ।  
 बेद कतेव मते के आगर दोउ दीनन के पीर ॥  
 बड़े बड़े सन्तन हितकारी अजरा अमर सरीर ।  
 धर्मदास की बिनय गुसाई नाव लगाओ तीर ॥१५॥

## DHARM DAS

His face is drenched with the powder of folly, he is belaboured with the bundles of lust.

Gods, men munis, Saints and Walis, all in the world are drenched with it.

The wise escaped by paying ransom, the fools were snared in the love of it.

Kabir says, Hear, O Dharm Das, the way of Nirguna's wisdom is unique.

**52** Save the Guru who will remove my pain ?

Age after age I was sinful and soiled: while picking mustard seed I chanced on a jewel.

Finding the jewel I could not rest: forthwith I took it to one who could test it.

The jewel was tested by all the Sadhus: from that day rest has come to my soul.

Dharm Das prays with clasped hands: that the Guru, changeless, immortal, he find in Kabir.

**53** The merciful to the poor unasked showed mercy.

Knowing my poverty the Almighty Guru came and granted the vision of His holy form.

I washed his feet and received the holy water and seated Him upon the throne.

I waved my love over Him as Arti; I offered my body, mind, and substance to Him.

To Dharm Das He showed His mercy, and granted him to meditate upon the Sar Sabda.

**54** O Lord, this clue has come to me unsought.

This clue is given me by the Sat Guru: helpless he made me his own.

This clue will bear up my soul and guide me across the ocean of the world.

With this clue one may mount up to heaven and ever live in blessedness with his Lord.

Dharm Das prays with clasped hands, 'for his divorce from Kal and troubles.

**55** My mind is stayed upon the Lord Kabir.

The Hindu called thee Guru, the Musalman his Pir.

For Thee the two faiths strove, but did not find thy form.

The ocean of mildness, content and mercy: of love, of faith and steadfastness.

Learned in the lore of Vedas and the Book: of both faiths the Pir.

Guardian of the mighty Sants—Thy form changeless, immortal.

This is the prayer of Dharm Das, O Lord, 'bring my boat to shore.'

## रैदास ।

यह ज्ञात के चमार थे और कबीर के ज़माने में बनारस में पैदा हुए थे । इस लिहाज़ से १४०० वीं सदी ईसवी में मौजूद थे । कहते हैं कि यह १२० वर्ष के हो कर मरे थे । मीरा वाई इनकी चेली थीं, यह रामानन्द के चेले थे, रामानन्द का समय सम्भवत १४५६ के लगभग है । इसलिये इनका समय भी यहो हो सकता है ॥

भगति ऐसी सुनहु रे भाई आई भगति तब गई चढ़ाई ॥  
 कहा भयो नाचे अरु गाये कहा भयो तप कीन्हे ।  
 कहा भयो जे चरन पखारे जाँ लाँ तत्व न चीन्हे ॥  
 कहा भयो जे मृङ मुड़ाए कहा तीरथ बृत कीन्हे ।  
 स्वामी दास भगत अरु सेवक परम तत्व नहि चीन्हे ॥  
 कहैं रैदास तेरी भगति दूर है भाग बड़े सो पावे ।  
 तजि अभिमान मेंठि आगा पन पिपिंसक है चुनि खावे ॥१॥

गोविन्दे भव जल व्याधि अपारा ता मैं सूझै वार न पारा ॥  
 अगम गृह दूर उरन्तर बोलि भरोस न देह ।  
 तेरी भगति सन्त अरोहन मोहि चढ़ाई न लेह ॥  
 लोह की नाव पखान बोझी सुकिरत भाव बिहीना ।  
 लोभ तरंग मोह भयो काला मन भयो मन लीना ॥  
 दीना नाथ सुनहु मम बिनती कवने हेत बिलम्ब करीजै ।  
 रैदास दास सन्त चरनन मोहि अब अवलंब न कीजै ॥२॥

जो तुम तोरो राम मैं नहि तोरूं तुम सौं तोरि कवन मन जोरूं ॥  
 तीरथ बरत न करूं अन्देसा तुम्हरं चरन कमल का भरोसा ॥  
 जहं जहं जाऊं तुम्हरी पूजा तुम सा देव और नहि दूजा ॥  
 मैं अपनो मन हरि सौं जोरयौं हरि सौं जोरि सधन से तोरयौं ॥  
 सबही पहर तुम्हारी आसा मन क्रम बचन कहै रैदासा ॥३॥

## RAI DAS.

Rai Das was by caste a Channar and was born at Benares about the same time as Kabir. Accordingly he flourished in the 15th century A.D. He is said to have died at the age of 120. Mira Bai was his disciple; while he was a disciple of Ramananda. Ramananda's date is about 1450 (Vikrami), so that Rai Das' date can be fixed at about the same time.

### 56

Such is devotion, hear, O brothers; when devotion comes,  
then pride departs.

What profits dance and song? What profits the performing  
of penance?

What profits washing the feet—so long as the Essence is  
unknown?

What profits the shaven head—what pilgrimage and fasting?  
Lord, slave, devotee, and servant: none the eternal essence  
knew.

Says Rai Das: thy devotion is far from thee: only he whose  
lot is good can gain it.

Abandon pride, efface the self: be as the ant: just pick  
and eat.

### 57

O Lord, in the ocean of the world is boundless pain: therein  
one can see no end.

Endless the way—my home far distant: wilt thou not speak  
and give me hope?

Thy service is for Sants a ladder: wilt thou not bid me climb  
thereon?

The boat is of iron and laden with stones: without good  
deeds and love am I.

The desires are as waves: and infatuation death. the mind is  
besotted with its own self.

O Lord of the helpless, hear my prayer: wherefore dost thou  
thus delay?

Rai Das is the slave at the feet of the Sants: grant him now  
thy protection.

### 58

Tho' Thou breakest from me, O Rama, yet will I not break  
from Thee: breaking from Thee to whom shall I join?

By pilgrimage and fast I set no store upon Thy lotus feet  
is all my trust.

Go where I would, there I found Thy worship: like unto  
Thee there is no other god.

I will unite my soul with Hari: and linked with Hari from  
all others break away.

Every hour my trust is in Thee: with heart and deed and  
words Rai Das proclaims it.

थोथी जिन पछोरे रे कोई जोइ रे पछोरो जामें निज कन होई ॥  
 थोथी काया थोथी माया थोथा हरि बिन जनम गंवाया ।  
 थोथा पंडित थोथी बानी थोथी हरि बिन सबै कहानी ॥  
 थोथा मंदिर भोग विलासा थोथी आन देवकी आसा ॥  
 सांचा सुमिरन नाम विसासा मन बच कर्म कहै रैदासा ॥४॥

भेष लियो पै भेद न जान्यो अमृत लेइ बिषै सो मान्यो ॥  
 काम ऋध में जनम गंवायो साधु संगति मिलि राम न गायो ॥  
 तिलक दियो प तपनि न जाई मला पहिरे घनेरी लाई ॥  
 कहे रैदास मरम जो पाऊं देव निरंजन सतकर ध्याऊं ॥५॥

खालिक सिकस्ता में तेरा, दे दीदार उम्मेदगार । वेक्तरार जिव मेरा ॥  
 औवल आविर इलाह आदम फ़रिस्ता बन्दा ।  
 जिसकी पनाह पीर पैगम्बर मैं गरीब क्या गन्दा ॥  
 तू हाज़र हजूर जोग इक और नहीं है दूजा ।  
 जिस के इश्क आसरा नाहीं क्या निवाज क्या पूजा ॥  
 नाली दोज़ हनोज़ थे बख्त कमि खिजमतगार तुम्हारा ।  
 दर मान्दा दर ज्वाब न पावे कहै रैदास वेचारा ॥६॥

दरसन दोजै राम दरसन दीजै दरसन दीजै बिलभ्य न कीजै ॥  
 दरसन तोरा जीवन मोरा बिन दरसन क्यों जिवै चकोरा ॥  
 साधौ सत गुरु सब जग चेला अबके विछुरे मिलन दुहेला ॥  
 धन जोयन की भूठी आसा सत सत भाषै जन रैदासा ॥७॥

## RAI DAS

### 59

One winnows empty husks; and to what profit? Winnow that wherein is always grain.

The body is an empty husk, an empty husk is Maya: a life without Hari is empty and vain:

The Pandit is an empty husk: empty are all his words: without Hari all the tales men tell are empty.

The temple is an empty husk, and pleasure and enjoyment: and empty is reliance upon other gods.

Faith in the Name: this is the true devotion: with heart and word and deed Rai Das proclaims it.

### 60

You wore the habit but the secret knew not—amrit you drank and made it poison.

In lust and wrath your life you wasted—with Sadhus lived but sang not Rama.

Your tilak has not cooled your fever, though the thickest rosaries you wore.

Rai Das says, If I win the secret, shall I hold and know Niranjan true?

### 61

Broken am I, O my Creator, grant the vision I crave, my soul is vexed.

God is beginning, God is end—Adam and angel both His servants.

I, for whose aid Saints, Prophets were given, what am I, poor unclean wretch.

Tis Thou alone, whose presence all must seek: there is non-else beside Thee.

If any trusts not on His love, what use are prayers in mosque or temple?

Still is this maker of shoes in misery, a lowly attendant upon Thee.

Weary and worn at Thy door, unanswered—says this poor Rai Das.

### 62

Grant me, Rama, to see Thee, see Thee: grant me to see, make no delay.

Life of my life it is to see Thee: can the chakor live except he see Thee?

Sadhus, of the Sat Guru all the world is chela: if parted now, how hope to meet Him?

Tis vain to trust on wealth and beauty—the truth, the truth proclaims Rai Das.

नानक ।

इन की पैदाइश सम्बत १५२६ विक्रमी में तिलवंडी नामक स्थान में  
कालू खत्री के घर में हुई थी। और सम्बत १५४६ में इनका स्वर्ग  
बास हुआ था ॥

तू सुमिरन कर ले मेरे मना	तेरी बीती जात हरि नाम बिना ॥
पंछी पंख बिनु हस्थी दंत बिनु	नारी पुरुष बिना ।
बेश्या पुत्र पिता बिन हीना	तैसे मन हरि नाम बिना ॥
देह नैन बिन रैन चन्द बिन	धरती मेघ बिना ।
जैसे पंडित वेद बिहीना	तैसे मन हरि नाम बिना ॥
कृप नीर बिनु धनु जीर बिनु	मंदिर दीप बिना ।
जैसे तख्वर फूल बिहीना	तैसे मन हरि नाम बिना ॥
काम क्रांध मद लोभ निवारो	माया छाँड़ो संत जना ।
नानक कहे सुमरो भगवन्ता	या जग में नहीं कोइ अपना ॥१॥
राम सुमिर राम सुमिर यही तेरो काज रे ॥	
माया को संग त्याग प्रभु जी को शरण लाग ।	
जगत सुख मान मिथ्या भूठा है सब साज रे ॥	
सपने ज्याँ धन पहचान काहे पर करत गुमान ।	
बालू की भीत जैसे बसुधा को राज रे ॥	
नानक जन कहत बात बिनस जात तेरो गात ।	
छिन छिन कर गयो काल तैसे जात आज रे ॥२॥	

मन रे प्रभु की शरण बिचारो ॥

जिन्हें सुमिरत गनिका सी उवरी	ताको यश उर धारो ॥
अटल भयो ध्रुव जाके सुमिरत	अर्ह निरम्भ पद पाया ।
दुःख हरत या बिधि को स्वामी	तैं काहे बिसराया ॥
जबही शरण गही कृपानिधि	गज ग्राह से छूटा ।
महिमा नाम कहाँ लग बरन्	राम कहत बंध ढूटा ॥
अजामील पाये जग जाने	निमिष माँहि निस्तारा ।
नानक कहे चंत चिन्तामणि	तू भी उतरे सी पारा ॥३॥

## NANAK.

Nanak was born in the year 1526 (Vikrami) at a place called *Tittiwat*, and was the son of Kalu Khattri. He died in the year 1596.

### 63

Remember, meditate, O my mind : thy life is passing without Hari's Name.  
A bird without wings, an elephant without tusks : a woman husbandless :  
As a harlot's fatherless son is nothing, so is the mind without Hari's Name.  
A body without eyes, a night without moonlight, the earth without rain :  
As a pandit without Vedic lore, so is the mind without Hari's Name.  
A well without water, a cow without milk, a lampless shrine :  
As a tree without flowers, so is the mind without Hari's Name.  
Renounce desire, anger, lust and coveting, O Saintly Soul, forsake Illusion.  
Nanak says, Hear, 'O Lord, in this world there is none mine own.'

### 64

Remember Rama—remember Rama, this thy one task.  
Renounce the company of Maya : rest on the protection of the Lord  
Know the world's pleasure to be vanity : false is all the fashion of it.  
Know wealth to be but as a dream, wherefore dost thou boast thyself?  
As a wall of sand, so is the kingdom of this world.  
Says Nanak the sage—the body wastes away  
Second by second the past has gone, even so to-day will go.

**65** O Mind, bethink Thee of the Lord's protection.  
Meditating on Him even Ganika found salvation : His praises therefore keep within thy heart.  
Dhruba was established by meditating on Him.  
To banish troubles what other Master has power like Him ?  
Why hast thou forgotten Him ?  
Soon as he sought refuge with the All Merciful, the elephant escaped the crocodile.  
How far may I tell of the greatness of His name : by naming Rama all bonds are broken.  
The sinner Ajamil, known to all the world, in a moment found salvation.  
Nanak says—Hold in thy heart, Chintamani, the Guru that grants all desires, so thou too shalt cross to rest.

या जग मीत न देखो काँई ।

सकल जगत अपने सुख लागा	दुख में न होई ॥
दारा मीत पूत सम्बन्धी	सगरं धन सौं लागे ।
जबहीं निर्धन देखो नर को	संग छोड़ सब भागे ॥
कहा कहूं या नर औरे को	इन से नेह लगाया ।
दीन दयाल सकल भय भंजन	यश ताको विसराया ॥
श्वान पृछ ज्यों भयों न सीधी	बहुत जतन मैं कीनहों ।
नानक लाज विरद की राखो	नाम तिहारो लीनहों ॥४॥

पीतम जानि लंहु मन मांहीं ।

अपने सुख से सब जग बांध्यों	कोऊ काहू को नांहीं ॥
सुख में आय सबहीं मिल बैठे	रहत चहूं दिशि घेरे ।
बिपति पड़े सबहीं संग छाँड़े	कोऊ न आवत नेरे ॥
घर की नारि बहुत हित जासौं	सदा रहत संग लागी ।
जबहीं हंस तजे यह काया	प्रेत प्रेत कर भागी ॥
या विधि को व्योहार बनो है	जासो नेह लगाओ ।
अन्त काल नानक बिनु हरि जी	कोऊ काम न आओ ॥५॥

सब कुछ जीवत को व्योहार ।

आध घड़ी काऊ नहिं राखत	घर से देहें निकारि ॥
मातु पिता भाई सुत बन्धु	और पुनि घर की नारि ।
तन ते प्राण होत जब न्यारे	भाजत प्रेत पुकारि ॥
मृग तृष्णा जीवन जग रचना	देखो हृदय विचारि ।
कहैं नानक भज सत्य नाम नित	जाते होत उद्धारि ॥६॥

## NANAK

### 66

In this world found I never a friend.  
The whole world is set upon its own happiness ; in trouble  
no one bears thee company.  
Wife, friends, sons and kinsmen, all are devoted to thy  
wealth.  
Soon as they see thee wealthless, they forsake thy company  
and are gone.  
What then shall I say to the madman—who has set his love  
upon these?  
The merciful, who banishes all fears : His praise he has  
forgotten.  
He is like the dog's tail, which I cannot make straight, try  
all the means I may.  
O Lord, keep the faith of thy promise, Nanak has invoked  
Thy name.

### 67

Within thy heart know the Beloved  
To its own happiness the whole world is bound : none careth  
for another.  
In days of happiness all sit about thy feet on every side  
they compass thee about.  
But troubles come, and all with one accord desert thee :  
none comes nigh.  
The wife of thy bosom, whom thou cherishest, clings to thee  
ever.  
Soon as thy soul departs the body, she flees screaming,  
“Avaunt, Avaunt.”  
Such is the fashion of the world's trafficking : to this thou  
hast given thy heart away.  
At the last, O Nanak, save only Hari, none availeth ought.

### 68

All this trafficking is but for the life-time.  
Not for one half hour's space is one established : forth from  
thy house thou art borne.  
Mother, father, brothers, sons and friends, and the wife  
within thy home.  
From the body the soul is parted, and they flee crying,  
“Avaunt, Avaunt.”  
The life of the created world is but mirage : perceive and  
ponder it in thy heart.  
Nanak says—Sing the True Name always—by this comes •  
salvation.

जगत में भूठी देखी प्रीत ।

अपने ही सुख को स्वयं लागे क्या दारा क्या मीत ॥  
 मेरा मेरा सब ही कहत हैं हित से बांधो नीत ।  
 अन्त काल संगी कोऊ नांहीं यह अन्तरज है रीत ॥  
 मन मुरख अजहूं नहिं समझत सिख दें हारो नीत ।  
 नानक भव जल पार तरे वह जो गावे हरि गीत ॥७॥

रे मन यह सोचो जिय धार ।

सकल जगत है जैसे सप्त विनसन लगे न बार ॥  
 बारू भीत बनाई रच पच रहत नहीं दिन चार ।  
 तैसे ही यह सुख माया को उरभो कहां गंवार ॥  
 अजहूं समझ कुछ विगड़ी नांहीं भजले हरि करतार ।  
 कहै नानक नज मत साधन को भाल्यो तोहिं पुकार ॥८॥

प्राणी सत्य नाम सुधि लेहो ।

छिन छिन अवधि घटत निश्चासर विनस जात यह देही ॥  
 तरुणापा विषयनि संग खोयो बाल पनो अज्ञाना ।  
 बृद्ध भये अवहू नहिं समझे कौन कुमति उरभाना ॥  
 मानुष जन्म दियो जिस करते सो तु क्यों विसरायो ।  
 मुक्त होत नर जाके सुमिरं ताको तिमिप न गायो ॥  
 माया का मद कहा करत है संग न काहू जाई ।  
 नानक कहे चेत चिन्तामणि होइ हैं अंत सहाई ॥९॥

हरि विन तेरों कीई न सहाई ।

काको मातु पिता सुत बनिता को काहू को भाई ॥  
 धन धरती और समति सगरी जो मानो अपनाई ।  
 तन छूटे कछु संग न जाई कहा ताहि लिपद्याई ॥  
 दीनदयाल सदा दुख भंजन तासों गचि न बढ़ाई ।  
 नानक कहे जगत सब मिथ्या ज्यों स्वप्ना रैनाई ॥१०॥

## NANAK

**69**

See, in the world all love proves false.  
On their own happiness all are set ; each on his own be it  
wife, be it friend.  
" Mine, mine," cry all : the mind is chained to self-regard.  
At the last none is thy companion : passing strange is this;  
their way.  
O foolish heart, still thou perceivest not : with teaching thee  
the law my strength is gone.  
O Nanak, he alone will cross the world-ocean, who sings the  
songs of Hari.

**70**

O Soul, this truth guard within thy heart.  
This whole world is as a dream : it vanishes in a moment  
of time.  
The wall of sand, moulded and worked, stands not for four  
days' space.  
So too is Maya's happiness . wherefore art snared therein,  
thou dullard ?  
Learn even now : all is not lost. Sing Hari the Creator.  
Nanak says—Forsake not discipline : this have I proclaimed  
aloud to thee.

**71**

O Man, remember the true Name.  
Moment by moment, day and night thy time grows shorter--  
and this body wastes away.  
Youth is lost with carnal desires : and childhood in ignorance.  
Grown old, still thou hast no understanding : in what folly  
art thou entangled ?  
One has given thee this birth as man, but why hast thou  
forgotten Him ?  
Him, from knowledge of whom comes salvation, Him, not  
one moment hast thou sung.  
On wealth why dost thou pride thyself : nought of this will  
go with thee.  
Nanak says—remember Chintamani, He alone helps at the  
last.

**72**      Save Hari only, none is thy helper.  
No one has mother, father, son or wife: no one is another's  
brother.  
Wealth and land and all possessions, which thou callest  
thine,  
Of these when the soul quits the body none go with thee :  
why cling to them ?  
The Merciful is ever ready to banish pain : yet for him no  
love thou cherishest.  
Nanak says, This world is all illusion, a vision of the night.

साधौ यह मन गहो न जाई ।  
 चंचल तृष्णा संग बसत है याते नाहिं थिराई ॥  
 कठिन क्रोध है घट के भीतर या विद्यि सुध विसराई ।  
 रत्न ज्ञान सब को हरि लीन्हों ताते कछु न बसाई ॥  
 जोगी जतन करत सब हारे गुणी रहे गुण गाई ।  
 जय नानक हरि भये दथाला तब सब विराध बन आई ॥११॥

हरि की गति नहिं कोई जाने ।  
 जोगी जती तपी पच हारे और बहु लोग सियाने ॥  
 अपनी माया आप पसारे आपै देखन हारा ।  
 नाना रूप धरे बहुरंगी सशसे रहत नियारा ॥  
 अमित अपार अलद्ध्य निरंजन जिन सब जग भर्माया ।  
 सकूल भर्म तर्ज नानक मैं तो चरण माँहि चिन लाया ॥१२॥

काहे र बन खोजन जाई ।  
 सर्व निवासी सदा अलेखा तो संग रहत सदाई ॥  
 पुण मध्य जों बास रहत है दर्पण माँहि जों छाई ।  
 तैसे ही हरि बसत निरन्तर घट ही मैं खोजो भाई ॥  
 याहर भीतर एके मानो यह गुरु ज्ञान बताई ।  
 कहें नानक विन आपा चीन्हे मिटे न भर्म की काई ॥१३॥

**73**

O Sādhus, this mind there is no controlling.  
The wavering desires dwell with it: wherefore there is no steadfastness.

Harsh anger is lodged within the heart: so all understanding is forgotten.

Every gem of wisdom it has plundered: therefore none can overcome it.

The ascetics failed for all their efforts: the wise continued to sing praises.

But, O Nanak, when Hari proved merciful, then all was every way made perfect.

**74**

Hari's nature no one knows.

The ascetics, those with matted hair and those who practise penance: and many wise men toiled for nought.

He himself has spread abroad His own Maya and He Himself beholds it.

Countless forms he wears and many guises: yet is He ever separate from all.

Immeasurable, infinite, without sign, without birth: in Him all the world is deluded.

All illusion have I renounced, O Nanak, all thought of "mine" and "thine": and made His feet the object of my meditation.

**75**

Why dost thou go to search in the wilderness?

He who dwells in all, ever unseen, with thee ever He abides.

As in the flower the perfume abides, and in the mirror the reflection.

So the indwelling Lord fills all: seek Him within thy heart, O brother.

Without, within, know there is but one: this knowledge has the Guru given.

Says Nanak, unless the self be known, the scum of doubt can not be cleansed away.

## सूरदासं ।

सूरदास का जन्म दिल्ली के पास सोही नामक गांव में रामदास नामी एक ग्रीष्म ब्राह्मण के घर में सम्भवत १५४० विक्रमी में हुआ था, यह ब्रह्मभार्चार्य के चेले थे । उन्हें की उमर में मा बाप को छोड़ कर मथुरा में जा रहे थे और अल्लीर उप्र तक वहाँ रहे । इनकी मौत सम्भवत १६२० विं में पारसौलो गांव में हुई थी ॥

**ऐ मन मूरख जन्म गंवायो ।**

कर अभिमान विषयों से रांचो	हरि गुण तू नहिं गायो ॥
यह संसार फूल सेमर को	सुन्दर देख लुभायो ।
चाखन लागो रई उड़ानी	हाथ कछू नहिं आयो ॥
कहा भयो अब अवसर बीते	पहिले नाहिं कमायो ।
कहत सूर भगवंत भजन बिन	सिर धुन धुन पछतायो ॥१॥

**दिन हरि सुमिरन बिन खोये ।**

पर, निन्दा रसना के रससे अपने कर्म विगाये ॥	
तेल लगाय कियो तन मर्दन बस्तर मल मल धोये ।	
तिलक लगाय चले बन स्वामी विषयन के संग जोये ॥	
काल बली से सब जग कांपे ब्रह्मादिक मुनि रोये ।	
सूर अधम की कौन गति है उदर भरे भर सोये ॥२॥	

**सब दिन गये विषयन के हेत ।**

तीनों पन ऐसे ही बीते केश भये सिर श्वेत ॥	
रुको सांस मुख में नहाँ अवत चन्द्र ग्रसो जिमि केत ।	
तजि गंगोदक पियत कूप जल हरि तजि पूजत प्रेत ॥	
कर परमाद गोबिन्द विसारो बूढ़ो सबन समेत ।	
सूर दास कुछ खरच न लागत राम नाम मुख लेत ॥३॥	

## SUR DAS.

Sur Das was born in a village called Sohi in the neighbourhood of Delhi in the year 1540 (Vikrami). His father was a poor Brahman by name Ram Das. Sur Das was a disciple of Vallabhacharya. At the age of eight he left his father and went to live at Mathura, where he stayed till the end of his life. He died at the village of Parsauli in the year 1620 (Vikrami).

### 76

O foolish mind, thou hast let thy life run all to waste.  
In pride thou didst give thyself to evil desires : thou hast not sung the praise of Hari.

This world is as the cotton flower. thou didst see and desire its beauty.

Even as thou didst taste the cotton fibre flew : nothing came into thy hand.

What is the end, now that the time has gone ? From the past thou didst gain no profit.

Sur says, From neglect of the praises of Bhagvant comes only regret and beating the breast.

### 77

The life is lost without meditation upon Hari.

In speaking ill of others our tongue took pleasure, and thus we have destroyed our deeds.

We anointed our bodies with oil : we washed and cleansed our garments carefully.

Our foreheads we adorned with the tilak and went to the forest like a great master: but worldly desires did not leave us.

The whole world trembled before mighty Death: Brahma and ail the Munis wept.

What then the state of poor Sur Das, who eats and drinks and sleeps his days away?

### 78

The whole life is lost in the love of ill desires.

Thus three stages of life have passed : the hairs of the head are grown grey.

The breath is choked : it comes no more to the mouth : but is as the Moon in the grip of Ketu.

As he who forsaking Ganga drinks water from his well, are they who forsake Hari and worship demons.

Living in sloth they have forgotten Gobind, and are drowned with all the rest.

O Sur Das, without money without price thou mayest take the name of Rama.

जन्म गयो अटके अटके ।

राज काज सुत पितु की डोरी बिना विवेक फिरयां भटके ॥  
 कठिन जो गृथि परी माया की तोरी जात न भटके ।  
 ना हरि भजन न संत समागम रहो बीचही लटके ॥  
 ज्यों बहु कला कलाप दिखावे लोभ न छुटत नटके ।  
 सूरदास शोभा क्यों पावे पै विहीन जल मटके ॥३॥

भजन कब करिहौ जन्म सिरानो ।

कोटि जतन कीन्हो माया को कबहूं न मुग्व अधानो ॥  
 बाल पना खेलत ही खायो तरुण भयो गरुवानो ।  
 काम क्रोध लोभ के बश में चेतो नहीं अयानो ॥  
 बृद्ध भये कफ़ कंठ बिरोधा सिर धुन धुन पछतानो ।  
 शूर श्याम के नेक बिलोकत भव नद ही जात तरानो ॥४॥

जन्म सिरानो ऐसे ऐसे ।

कै घर घर भरमत हरि नाम बिन कै सांवत गये वैसे ॥  
 कै कहूं खान पान रसनादिक कै कहूं बाद अनेसे ।  
 कै कहूं रंक कहूं ऐश्वरता नट बाजीगर जैसे ॥  
 चेतो नहीं गयो टर अवसर मीन विना जल जैसे ।  
 यहि गति भई सूर की ऐसी प्रभु मिलेंगे कैसे ॥६॥

राम भगत बत्सल निज बानो ।

जात गोप्र कुल नाम गिनत नहिं रंक होय वा रानो ॥  
 ब्रह्मादिक शिव कौन जाति प्रभु मैं अजान नहिं जानो ।  
 बहुता जहां तहां प्रभु ना हैं सो देवता क्यों मानो ॥  
 रसना एक अनेक राम गुण कहं लौं करुं बखानो ।  
 सूरदास प्रभु की महिमा है साखी वेद पुरानो ॥७॥

## SUR DAS

**79**

The life is lost in tangle and tangle  
In the bonds of rule and service, the ties of father and son:  
witless thou hast wandered out of the way.

The knot of Maya has tightened: no jerk can break it.

Thou hast not sung the praises of Hari nor sought the  
companionship of Sants: now thou art held midway in  
suspense.

Though many tricks he shows the crowd, the juggler is not  
quit of covetousness.

O Sur Das, why praise it, if for milk there is only water in  
the pitcher?

**80**

When wilt thou sing the praises? The life is passing away.  
A million plans thou hast made for Maya: never, O fool,  
hast thou found satisfaction.

Thy childhood lost in playing: in youth thou didst grow  
proud.

In the clutches of desire, of anger, and coveting: thou didst  
not learn to know thyself.

In infirm old age, the phlegm has choked thy throat: beating  
thy breast thou dost bewail.

O Sur, if Syama but cast one glance upon thee, thou wilt  
cross the stream of the world.

**81**

Tis thus, tis thus—the life is wasted.

Sometimes wandering from dwelling to dwelling without the  
name of Hari, sometimes sleeping: so I passed my days  
away.

Sometimes dreaming of food and drink and such like  
pleasures, sometimes engaged in fruitless arguings.

Sometimes dreaming of poverty and riches: like a juggler or  
a mime.

I have not yet awakened and the hour is passing—as a fish  
without water am I.

To such a pass as this Sur Das has come: how shall he find  
the Lord?

**82**

O Rama, thy nature to thy servant is loving kindness.

Of cast and clan, of family or name he recks not—nor  
whether he be king or beggar.

Brahma and his train, and Siva, what is their caste, O Lord?  
I know not in my ignorance.

Where there are lords many, there the Lord is not—why  
then put faith in gods?

The tongue is but one, Rama's praises numberless—how  
then can I recount them?

O Sur Das, all glory is the Lord's: Vedas and Puranas bear  
witness.

प्रभु प्रीत सबहिन की मानत ।

जेहि जेहि भाव करी जिन सेवा अन्तरगत ही जानत ॥  
 सेवरी खुटकि बेर तजि मीठे राखि गोद भर लाई ।  
 जुठे की कछु शंक न मानी भक्त किये सत भाई ॥  
 संतन भगत मिश्र हित कारी श्याम बिदुर घर आये ।  
 अति रसं बाढ़ो प्रोत निरन्तर साग मगन है खाये ॥  
 कौरव काज चले ऋषि स्वापन सागही पत्र अधाये ।  
 सूरदास करुणा निधान प्रभु जुग जुग भगत बढ़ाये ॥८॥

प्रभु को देखा एक सुभाई ।

अति गंभीर उदार उदाधि सिरजान शिरोमणि राई ॥  
 तिनका सौं अपने जनको गुण मानत मेरु समान ।  
 सकुच समंदर गिनत अपराधहि बंद तलैया भगवान ॥  
 भगत विरह का तर करुणालय डालत पाले लागे ।  
 सूरदास ऐसे स्वामी को दैहे पीठ अभागे ॥९॥

हरि सौं ठाकुर और न जन को ।

जेहि विधि सेवक सुख पावें हैं तेहि विधि राखत तिनको ॥  
 भूखे बहु भोजन जो उदर को तृष्णा तोय पट तन को ।  
 लागत फिरत सुरभि जिमि सुत संग उचत गवन गृह बन को ॥  
 परम उदार चतुर चिन्तामणि कोट कुबेरन धनको ।  
 राखत हैं जन की प्रतिक्षा हाथ पसारत कन को ॥  
 संकठ परत तुरत उठ धावे परम सुभट निज पन को ।  
 कोठिक करै एक नहि माने सूर महा कृत घन को ॥१०॥

जो हम भले बुरे तौ तेरे ।

तुम्हीं हमारी लाज बड़ाई बिनती सुन प्रभु मेरे ॥  
 सब तज तुम शरणागत आयो निज कर चरण गहरे ।  
 तुम प्रताप बल बदत न काहू निडर भये सब चेरे ॥  
 और देव सम रंक भिखारी लागे बहुत अनेरे ।  
 सूरदास प्रभु तुम्हरी कृपा से पायो सुख जो घनेरे ॥११॥

## SUR DAS

**83**

The Lord accepts the love of all.

With whatsoever mind each serves Him, He knows the inner secrets of the heart.

Sevri tasted the wild plums . she set aside the sweet ones.

He put aside all scruples of defilement and ate them with undoubted mind.

Syama the friend of Sants and Bhagats came to Bidur's house.

His kindness over-flowed in boundless love: freely he tasted of his herbs.

Sent by the Kawravas the Risi came to curse: but with a single leaf all were sated.

Sur Das, the Lord is the treasury of mercy : from age to age he has magnified His worshippers.

**84** Of one unchanging nature, so we saw the Lord.

Immeasurable as the deeps of ocean, He is Creator, the King of kings.

One grain of good found in His worshipper, He accepts it as it were Meru mountain.

The vast ocean of his sin He accounts but as a drop from a cistern. So is the Lord.

For His servant who is lost and troubled, he ranges far in loving search.

O Sur Das, who turns his back on such a master, he is hapless indeed.

**85** For men there is no master like unto Hari.

In whatsoever state his servants find comfort, in that same state He keeps them.

The hungry He feeds full, to the thirsty he gives to drink, and to the body clothes.

Ever is He with His servant, as the cow keeps by her calf, whether in the byre or grazing in the jungle.

He is all-generous, wise, the guru that grants all desires, the equal of ten thousand Kuveras in His giving.

The vows His servants offer, He honours. His hand is outstretched to receive even a straw.

If troubles come, He is instant to help . by His promise He stands firm.

Though Sur Das do a million acts of ingratitudes, He will not reckon one.

**86** Whether we be good or bad, yet are we Thine.

Our name and fame are in Thy hand : hear my prayer, O Lord.

Renouncing all, we sought thy protection, and our hands have clasped thy feet

For Thy glory and thy might, we take no thought of others : all Thy slaves have cast out fear.

All other gods are poor and beggars : many but of no account are those who follow them.

Sur Das, O Lord, by Thy loving kindness found un-numbered comforts.

जो पै तुमहीं विरद विसारो ।

तो कहो कहां जाऊं करणामय कृपण कर्म को मारो ॥  
 दीन दयाल पतित पावन यश बेद बखानत चारो ।  
 सुनियत कथा प्रमाण गनिका व्याध अजामिल तारो ॥  
 राग द्वैष विधि अविधि शुचि अशुचि जिन प्रभु जी ते सम्हारो ।  
 किया न कब्ज्ञ विलम्य कृपानिधि सादर सोच निवारो ॥  
 अगणित गुण हरि नाम तुम्हारे अजहूं अपन पन धारो ।  
 सूरदास प्रभु चितवत काहे ना करत करत शम हारो ॥१२॥

तुम तज कौन नृप के जाऊं ।

काके द्वार जाय शिर नाऊ पर हथ कहां बिकाऊं ॥  
 ऐसो को दाता है समरथ जाके दिये अघाऊं ।  
 अन्त काल तुम्हरो सुमिरण गति अन्त कहूं नहि पाऊं ॥  
 भव समुदर अति देख भयानक मन में अधिक डराऊं ।  
 कीजै कृपा सुमिर अपनो गुण सूरदास बलि जाऊं ॥१३॥

बड़ी है राम नाम की ओँ ।

शरण गहे प्रभु काढ़ देत नहीं करत कृपा को टोट ॥  
 बैठत सभा सबहि हरि जू की कौन बड़ो को छोट ।  
 सूरदास पारस के परसे मिट्टन लोह के खोट ॥१४॥

मेरो मन अन्त कहां सुख पावे ।

जैसे उड़ जहाज़ को पंक्ती फेर जहाज़ पर आवे ॥  
 राम शरण को छोड़ जो मूरख और देवको धावे ।  
 गंगा जल को छोड़ वह प्यासो दुरमत कृप खुदावे ॥  
 जिन मधुकर अभुज रस चाखो क्यों करील रस खावे ।  
 सूरदास प्रभु काम धेनु तज छेरी कौन दुहावे ॥१५॥

**87**

O Lord, if thou forget Thy promise.  
Then, O over-flowing mercy, whither shall I repair, miserable,  
destroyed by my own deeds ?

O Merciful, that thy praise purifies the sinful, this the four  
Vedas declare.

Proof are the sacred stories told of Ganika, Biyada, Ajamil  
and of their salvation.

In love or enmity, uprightly or perversely, in worthy or un-  
worthy strain whoever thought, O Lord, on Thee.

Thou, O Treasury of Mercy, made no delay with honour to  
rescue him from troubles.

O Hari, the qualities of Thy name are un-numbered : fulfil  
Thy promise now to save.

O Sur Das, why dost thou not look toward the Lord? in  
doing and doing thou art overcome by thy burden.

**88**

Lord, If I leave Thee, to what king shall I go?  
To whose door shall I go and bow my head? Why should I  
sell myself into a stranger's hand?

What other Master has such bountiful power that by his  
gifts I may be filled?

To my last moment I would sing Thy praise. I can find no  
end thereof.

When I behold the world's dread ocean then my heart is  
sore dismayed.

Do Thou in Thy mercy remember thy promise to fulfil it : let  
Sur Das be a sacrifice to Thee.

**89**

Great is the shield of Rama's name.  
The man who seeks His protection, He rejects not : He  
shows abundant mercy.

In the presence chamber of Hari all are seated: there is  
neither high nor low.

O Sur Das, by the touch-stone's power the baseness of the  
iron is done away.

**90**

Where at the last shall my soul find rest?  
It is as a bird that from the ship flies forth, and to the ship  
again comes home.

He who in folly renounces Rama's protection to run after  
other gods.

His wasteful folly renounces Ganga to go and sink a well.  
The bee which has sipped the lotus' nectar, why should it  
seek the oleander's juice.

O Sur Das, why renounce the Lord, Who is as Kama-Dhenu,  
and milk a goat?

ताते संहये रघुराई ।

सम्यति विषयि विषयती से संपत देह धरे को यहीं सुभाई ॥  
 तरवर फूले फले परिहरे अपने कालहिं पाई ।  
 सरवर नीर भरे पुनि उमड़े सूखे खेय उड़ाई ॥  
 छितिया चन्द बाढ़े ही बाढ़े घटत घटत घट जाई ।  
 सूरदास संपदा आपदा जनि कोऊ पतियाई ॥ १६॥

कौन गति करिहौ मोरी नाथ ।

मैं तो कुटिल कुचैल कुदर्शन रहत विषय के साथ ॥  
 दिन बीते माया के लालच कुल कुटुम्ब के हेत ।  
 सारी रैन नींद भर सोयो जैसे पशु अचेत ॥  
 परम पुनीत पवित्र कृपा निधि पावन नाम कहायो ।  
 सूर पतित जब सुनो विरद यह तब धीरज मन आयो ॥ १७॥

हरि मैं महां पतित अभिमानी ।

नर पापी सौं बैठ विषय रत भाव भगत नहिं जानी ॥  
 निश दिन दुखित मनोरथ कर कर अबहूं न तृष्णा बुझानी ।  
 शिर पर काल नेक नहिं चितवत आयु घटत ज्यों अंजुरी पानी ॥  
 बिमुखन सौं रति जोरत दिन प्रति साधुन सौं न करी पहचानी ।  
 तेहि बिन रहत नहीं निशि वासर जेहि सब दिन रस विषय बखानी ।  
 माया मोह लोभ नहीं जामैं येसो प्रभु तेरी रजधानी ।  
 ता पद को मन से बिसरायो सूर सकल सुख दानी ॥ १८॥

मेरो मन मत हीन गुसाई ।

सब सुख निधि पद कंवल छोड़ शम फिरत श्वान की नाई ॥  
 फिरत वृथा भाजन अवलोकत सूने सदन अङ्गान ।  
 तेहि लालच कबहूं कैसे हूं तृप न पावत प्रान ॥

## SUR DAS

**91**

For this cause serve the Lord, Raghu.  
From wealth is trouble and from trouble wealth: this is the  
way of all flesh.  
The tree bears blossoms, when it has borne its fruits, it  
withers and finds its appointed end.  
The pool is filled with water: its waters over-flow: it dries  
and all is flying dust.  
The two days moon waxing waxes: then waning and waning  
it wanes.  
Sur Das says; Wealth and penury there is no relying upon  
these.

**92**

O Lord, how wilt thou deal with me?  
I am perverse, and filthy, my form is foul: I live with evil  
desires.  
All my days I pass in craving after riches for my family and  
my kinsmen.  
And all the night through I am sunk in sleep, like a beast  
that has no understanding.  
I learned Thy Name as Eternal, good and Holy, the  
treasury of mercy.  
When Sur Das the sinner heard the promise, then he found  
comfort to his soul.

**93**

O Lord, I am stained with sin and pride.  
In the company of sinners I practised evil—I did not know  
the way of devotion.  
Night and day I am vexed with longing after vanities: my  
thirst is never quenched.  
Death stands above my head, yet I pay no heed at all: my  
life slips from me like water in the hollow of the hands.  
To those who know naught of Thee, I linked myself by day  
and night, with the Sadhus I had no fellowship.  
Night and day I cannot forego the worldly pleasures, the  
delights of which ever were on my tongue.  
Where is neither illusion, evil desire nor coveting, there  
O Lord is Thy Kingdom.  
From this heart has been done away, O Sur, the state, that  
is the source of all gladness.

**94**

My mind, O Lord, is without understanding.  
Thy lotus-feet, the treasure-house of happiness, it has  
renounced and strays wearily hither and thither like a dog.  
Ever the fool strays searching in vain, in every pot, in any  
empty dwelling.  
For his covetousness nowhere and no wise the soul finds  
satisfaction.

जहां जहां जात तहां मैं त्रासित असम लकुटि पद आन ।  
 कूरकुर कारण कुबुद्धि जड़ किते सहत अपमान ॥  
 तुम सर्वज्ञ सकल विधि पूरण श्रीखिल भुवन निज नाथ ।  
 तिन्हें छाँड़ यह सूर महां शठ भर्मत भ्रमण के साथ ॥६६॥

मेरी कौन गती है नाथ ।

भजन विमुख कुञ्ज शरण नांहि फिरत विषयनि के साथ ॥  
 मैं पतित अपराध पूरण जरयो कर्म विकार ।  
 काम क्रोध और लोभ चितवृ नाथ तुम्हें विसार ॥  
 उचित अपनी कृपा करिहो तबहीं तो वन जाई ।  
 सोई करिहो जो चरण सेवे सूर ध्यान लगाई ॥२०॥

अब मांहि बूङ्डत क्यों न उबारो ।

दीन बन्धु दया निधि स्वामी जन के दुःख निवारो ॥  
 ममता घटा मोह की बूँदें सरिता लोभ अपारो ।  
 बूङ्डत कितहूं थाह न पावत तुम्हाँ एक अधारो ॥  
 तृष्णा ताड़ित चमके लिन ही लिन हे प्रभु मम तन जारो ।  
 घोर शब्द भव त्रास डरपावत करत अति दुखियारो ॥  
 यह भव जल कलमल ही गहत है बूङ्डत हूं मैं विचारो ।  
 सूर श्याम पतितन के संगी विरद ही नाथ सम्हारो ॥२६॥

प्रभु मेरे अवश्युण चित न धरो ।

सम दर्शी प्रभु नाम तिहारो चाहो तो पार करो ॥  
 एक नदिया एक नाला कहावत मैले ही नीर भरो ।  
 यह सब जुर के भई एक बर्णता सुरसरी नाम परो ॥  
 एक लोहा पूजा में राखो एक गृह बधिक परो ।  
 शुण अवश्युण पारस नहिं जाने कंचन करत खरो ॥  
 यह माया भ्रम जाल निवारो सुर श्याम सिगरो ।  
 अब की बेर प्रभु मोक्षो तारो नहीं प्रण जात दरो ॥२७॥

## SUR DAS

Wherever I go, terror confounds me, and gnarled sticks  
bruise my feet.

All whistles the witless simpleton obeys and suffers insult  
every where.

Thou knowest all: Thou art fulfilled in all: of the vast  
palace of the universe the true Lord.

Thee, Sur has forsaken in his surpassing folly: and wanders  
all distraught.

**95**      O Lord, What will be my lot?

Scorning Thy praises I have none to help me: I wander with  
them of evil mind.

I am full of guilt and sin, burned in the fire of evil deeds.

To lust, anger, coveting, I give my thoughts: O Lord, I have  
forgotten Thee.

If Thou art kind and shovest me Thy mercy, then shall I be  
safe.

May it please that Sur Das be made to meditate upon Thy  
feet.

**96**      I am sinking fast: why dost thou not raise me up?

O Lord, friend of the humble and treasury of Mercy, remove  
Thy servant's woe.

The clouds of self have gathered: they pour out the water of  
infatuation: the river of covetousness is impassable.

We who are overwhelmed in it can find no foot hold. Thou  
only art our refuge.

Every moment thirsty desires flash round me as lightning:  
these have consumed, O Lord, body and soul.

The thunder roll of this fearful world confounds me and fills  
me with misery and dread.

The waters of this world are a whirl-pool of confusion—I,  
poor wretch am overwhelmed therein.

O Syama, Sur Das knows Thee to be the help of sinners:  
Lord remember and fulfil Thy promise.

**97**      O Lord, of my demerits take no heed.

Thy praise is to look equally on all: Lord, if thou wilt, Thou  
canst save me.

One ranks as a river, another but as a brook: foul is the  
stream that flows in all.

In one race all unite: Ganga is then the name, she takes.

This iron is sanctified for worship, that serves in the  
butcher's house.

Of merit and demerit the touch stone knows nothing: it  
makes of both alike pure gold.

From all Maya's baffling web grant Sur Das release, O Syama.  
In this hour save me, Lord: else Thy promised word proves  
false.

दीना नाथ अब बार तिहारी ।

पतित उधारन विरद जान के	बिगरी लेहे संवारी ॥
बाला पना खेलतही खोयो	युवा विष्य रस राते ।
बृह भये सुधि परि गई माँको	दुखित पुकारूं ताते ॥
सुतन तजो तिय तजो भ्रात तजो	तन त्वचा भई जो न्यारी ।
शवण न सुनत चरणगत निवारी	नैन भये जल धारी ॥
पलित केश कफ कठ बिरोधो	कल न परे दिन राती ।
माया मोह न छाँड़े तृष्णा	दोऊ भय दुख दाती ॥
अब या विथा दूर करिबे को	और न समरथ कोई ।
सूर इयाम प्रभु करुणा सागर	तुम सं होय जो होई ॥२३॥

प्रभु जी तुम मत जिय से विसरो ।

जानत सब अन्तर की करणी	जो मैं कर्म करो ॥
पतित समूह सबहि तुम नारे	हतो जो लोक भरो ।
हाँ उन से न्यारो कर डारो	यह दुख जात मरो ॥
फिर फिर योनि अनन्त न भरमौ	अब तुम शरण परो ।
यह अवसर कत वांह छोड़ावत	यह डर जात मरो ॥
हाँ पापो तुम पतित उधारन	डारे हो कित देत ।
जो जानों यह सूर पतित नहीं	तौ तारो निज हेत ॥२४॥

हरि मैं बड़ी देर को ठाढ़ो ।

जैसे और पतित तुम तारे	तिनहीं मैं लिख डारो ॥
जुग जुग विरद यही चलि आई	देर करत हूं ताते ।
मरियत लाज पुंज पतितन के	मैं हूं घाट कहां ते ॥
कै अब हार मान कर बैठो	कै करो विरद सही ।
सूर पतित जो भूठ कहत है	देखो खोल बही ॥२५॥

सोइ अब कीजै दीन दयाल्ल ।

जाते मैं छिन चरण न छोड़ूं	करुणासागर भक्ति रिसाल ॥
इन्द्रय अजित बुद्धि विषियारत	मन की दिन दिन उलटी चाल ।
काम क्रोध मद लोभ महा मैं	निश दिन नाथ मैं भरमत बेहाल ॥

## SUR DAS

**98** Lord of the helpless, this is now Thine hour.  
Saviour of sinners, remembering Thy promise, my ruined state restore

My childhood I squandered in playing: my youth was drunken with the wine of wickedness

Grown old, understanding came to me: I am sore troubled, therefore have I called.

Sons, wife, and brethren forsook: my skin grew wrinkled.

My ears have lost their hearing, the strength of my feet is gone: my eyes stream with water.

My hair is grizzled, the breath in my throat is choked with phlegm, I find no rest by day or night.

The thirst of illusion and desire leave me not, both vex me sore.

Now to rid me from their troubling, there is none other mighty to save!

Sur knows the Lord Syama as the ocean of mercy: whatever help is given must come from Thee

**99** O Lord, let not Thy heart forget me.

Thou knowest all my inmost thoughts, whatever I do

Thou hast carried to safety all the sinners, of whom this world was full.

This grief it is that slays me, that thou hast given me no part with them

Again and again through many births have I wandered, but at last have fallen at Thy feet.

At this hour why dost thou withdraw Thine arm from me? The fear of this is my death.

I am a sinner, Thou the rescuer of sinners: why then dost thou desert me?

Even if thou contest not Sur a sinner, yet for Thine own sake save me.

**100** O Hari, long indeed have I waited.

As Thou hast saved all other sinners, write Thou my name with theirs.

From age to age Thy promise has come true: therefore do I cry aloud.

Tis this shame slays me in the multitude of the sinners wherein am I less vile than they?

Now own defeat and yield: or else fulfil Thy promise.

If Sur the sinner speaks falsehood, open the book and see.

**101** Bring this to pass, Thou merciful to the humble, that I may never for one moment leave Thy feet, Ocean of mercy, Author of Devotion.

The senses are invincible, the understanding cleaves to carnal desires: day after day the stirrings of the mind are but back-slidings.

In lust, and anger, in pride and coveting, every day, O Lord, I wander helplessly

योग यह जप तप तीरथ वृत्ति  
कहा कहुं केहि भाँति रिभाऊं  
सुनु समर्थ सर्वज्ञ कृपानिधि  
कृपा निधान सूर की यह गति

इन में एकहु श्रंक न भाल ।  
तुम कों हे कृपाल ॥  
अशरण शरण हरण जग जाल ।  
कासौं कहे कृपण यह काल ॥२६॥

. कृपा अब कीजिये बलि जाऊं ।

नहिं मेरे और कोऊ प्रभु चरण कमल बिन ठाऊं ॥  
मैं अशौच अकृत अपराधी सन्मुख होत लजाऊं ।  
तुम कृपालु करणानिधि स्वामी अधम उधारण नाऊं ॥  
काके द्वार जाय मैं ठाड़ो देखत काहि सुहाऊं ।  
अशरण शरण नाम तुम्हारो मैं कामी कुटिल कहाऊं ॥  
महां कलंकी और मलीन चित काके हाथ बिकाऊं ।  
सूर पतित पावन पद अम्बुज कहां सो परिहरि जाऊं ॥२७॥

अब मेरी राखौ लाज हरी ।

तुम जानत सब अन्तर्यामी करणी कछु न करी ॥  
अवगुण मौं सौं बिसरत नांहीं पल छिन धरी धरी ।  
जग प्रपञ्च की पोट बांध कर अपनी शीश धरी ॥  
दारा धन सुन मोह समुन्दर सुध बुध सब बिसरी ।  
सूर पतित को वेगि उबारो नैया जात भरी ॥२८॥

नाथ मोहि अब की बेर उबारो ।

तुम अनाधन के नाथ स्वामी दाता नाम तिहारो ।  
करम हीन जन्म को अन्धो मो ते कौन निकारो ॥  
नीन लोक के तुम प्रति पालक मैं हूं दास तिहारो ।  
तारी जाति अजाति प्रभु जिमि मौं पर कृपा धारो ॥  
सब पतितन का नायक मैं हूं नीचन मैं सरदारो ।  
कोटि पापी पासंग नहीं मेरे अजामील को वारो ॥

## SUR DAS

Contemplation, sacrifice and prayer, penance, pilgrimage and fast : no trace of these is written on my forehead.

What may I do ? By what means can I please Thee, O Thou most Merciful ?

Hear, O Almighty, Thou that knowest all, the Treasure-house of Mercy : O Defence of the defenceless, Render of this world's net.

O Treasury of Mercy, to this pass has Sur come. To whom shall he speak ? Death is inexorable.

### 102

Show now Thy mercy : let me be a sacrifice to Thee.

No other resting place have I, O Lord, except Thy lotus-feet. Thoughtless, unprofitable, and full of sin, to stand before Thy face I am ashamed.

Thou Merciful, Treasury of Kindness, Master, Thy name is Saviour of the meanest.

At whose door shall I take my station? To whom will the sight of me give pleasure?

Defence of the defenceless is Thy name. I am called lustful, perverse.

The chief of sinners and of unclean mind am I : into whose hand may I be sold ?

O Sur, His lotus feet make sinners whole. If I renounce them, whither can I go ?

### 103

Now, O Hari, help my honour.

Thou knowest all, Searcher of the inmost heart : no right deeds have I done.

Evil leaves me not, not even for one brief moment's space.

The bundle of the world's deceits I bound and bore upon my head.

Wife, wealth and sons, in this ocean of infatuation, all wisdom and understanding are lost.

Sur the sinner swiftly raise, O Lord, his boat fills fast.

### 104

O Lord, in this hour raise me up

Thou art Master of the masterless, O Lord : Thy name is bountiful.

No good deeds done and blind from birth, who is more worthless than I ?

Of the three worlds Thou art the Sustainer : I am Thy slave.

Thou, O Lord, didst draw to safety them of high and low degree : on me have mercy too

Of all sinners I am chief, and of the lowest I am least.

A million sinners equal not my weight of sin, Ajamil to me is but a child.

नाटो धर्म नाम सुन मेरो नक्क किया हठ तारो ।  
 मोक्षो ठांड नहीं अब कोऊ अपनो विरद सम्हारो ॥  
 बहुत पतित तुम तारे प्रभु जी अब न करो जिय गारो ।  
 सूरदास सांचो तब माने जो होय मम निस्तारो ॥२६॥

अविगत गत जानी न परे ।

मन बच अगम अगाध अगोचर केहि विधि बुध संचरे ॥  
 आति प्रचंड पौरख ते मातो केहरि भूख मरे ।  
 तज उद्यम बृक्ष पर बैठो पंक्षी उदर भरे ॥  
 कबहूं तर्ण बूङ्डत पानी में कबहूं सिला तरे ।  
 थागर ते सागर कर राखे चहूं दिशि नीर भरे ॥  
 राजा रंक रंक ते राजा ले सिर कत्र धरे ।  
 सूर पतित तर जाय छिनक में जो प्रभु टेक धरे ॥३०॥

सब दिन होत न एक समान ।

एक दिन राजा हरिश्चन्द की सम्पति मेरु समान ।  
 एक दिन जाय सुपच गृह सेषत अम्बर हरत मशान ॥  
 एक दिन राजा राज युधिष्ठर अनुचर श्री भगवान ।  
 एक दिन द्रोषदी नग्न होत है चीर दुशासन तान ॥  
 एक दिन सीता रुदन करत है महां विपन उद्यान ।  
 एक दिन राम चन्द्र मिलि दाऊ विचरत पुष्प विमान ॥  
 प्रगटत है पूर्व की करनी तज मन शोच अजान ।  
 सूरदास गुण कहं लौं वरणों विधि के अंक प्रमाण ॥३१॥

ऊधौ कर्मन की गति न्यारी ।

सब नदियां जल भर भर रहयो सागर किस विधि खारी ॥  
 उज्जल पंख दियो वगुला को कोयल किस गुण कारी ।  
 सुन्दर नैन मृगा को दीन्हे बन बन फिरत उजारी ॥  
 मूरख मूरख राजा कीन्हे पंडित किये भिखारी ।  
 सूर प्रभु मिलने की आशा छिन छिन बीतत भारी ॥३२॥

## SUR DAS

At the sound of my name Faith fled away : Hell removed herself far off.

For me there is not resting place : O Lord, make sure Thy promise.

Many sinners hast Thou saved, O Lord . now harden not Thy heart.

Only then will Sur Das believe Thee true, when he too finds salvation.

**105** The condition of the unconditioned none can know.  
By thought and word unfathomable, beyond sensation's ken : how shall the conscious comprehend ?

The lion, drunk with the sense of his great strength, yet dies of hunger.

The bird, that sits upon the tree and knows no toil, has food enough.

Sometimes a straw is drowned in water, sometimes the stone slab swims.

He makes of the wilderness an ocean, and on every side the waters flow.

He makes the king a beggar : the beggar to be king, setting a canopy upon his head.

In one moment Sur the sinner wins to safety, if he but claim the Lord's protection.

**106** All days bear not one likeness.  
One day the wealth of Harischandra the king is like to Meru Mountain.

One day he goes as a servant in a Chandala's house and at the place of burning strips the dead.

One day Yudistir king of kings commands the service of Sri Bhagwan.

One day queen Draupadi stands bare, Dusasan tears away her robe.

One day Sita mourns in the depths of the trackless forest.

One day Ratna Chandra at her side she flies aloft in Puspacar.

The deeds of the first birth must find expression—O foolish mind cease taking thought

O Sur Das, how can I tell the qualities of any : Brahma's writing is its own most certain proof.

**107** Udho, the state, his Karma brings, is different for each.  
All the rivers of sweet water fall into the ocean : why then is the ocean salt ?

White feathers clothe the heron : wherefore is the Koil black?  
Soft eyes are given to the deer : yet from jungle to jungle she roams in solitude.

Of the foolish and ignorant have kings been made : the learned made to beg his bread.

O Sur, in longing for the meeting with the Lord, each moment passes heavily.

करी गोपाल की होई ।

जो अपनो पुरशारथ मानत अति भूठो है सोई ॥  
 साधन मंत्र जंत्र उद्यम बल यह सब डारहु धोई ।  
 जो कुछ लिख राखी गोपाला मेट सकै नहिं कोई ॥  
 दुख सुख लाभालाभ समझत तुम कतहै मरिहौ रोई ।  
 सुरदास स्वामी करुणामय राम चरण मन पोई ॥३३॥

भावी काहूं सो न टरे ।

कहं वह राहु कहां वह रवि शर्षशु आन संजोग परे ॥  
 मुनि वशिष्ठ पंडित अति ज्ञानी रच पच लगन धरे ।  
 तात मरण सिय हरण राम बन बपु धरि विष्पति फिरे ॥  
 रावण जीत कोटि तैतीसों विभुवन राज करे ।  
 मृत्यु बांधि कूप में राखे भावी वश सिगरे ॥  
 अर्जुन के हरि हतो सारथी सोऊ बन निकरे ।  
 द्रुपद सुता के राज सभा में दुसासन चौर हरे ॥  
 हारिश्चन्द्र सों को जग दाता सो घर नीच चरे ।  
 जो यह छोड़ देश बहु धावे तोऊ वह संग फिरे ॥  
 भावी के वश तीन स्लोक हैं सुर नर देह धरे ।  
 सुरदास प्रभु रची सो होय है को करि सोच मरे ॥३४॥

तज मन हरि विमुखन को संग ।

आके संग कुबुद्धि उपजै प्रड़े भजन में भंग ॥  
 कहा होत पै पान कराये विष नहिं तजत भुजंग ।  
 कागहि कहा कपूर खवाये स्वान न्हावाए गंग ॥  
 खर को कहा अर्गजा लेपन मर्कट भूषण श्रंग ।  
 गज को कहा न्हावाए सरिता बहुरि धर गहे उछुंग ॥

**108**

What Gopal wills, will be.  
 They who trust in their own human strength, are liars beyond all men.  
 Devotions charms and rites and strivings: these will all be washed away.  
 That which Gopala has once written, no one can efface.  
 Sadness, gladness, gain and loss, be not dissolved in tears for these.  
 O Sur Das, plenteous in mercy is the Lord: on Rama's feet stay Thy mind.

**109**

Bhavi (his doom) can no man change.  
 Here is Rahu and there are sun and moon: yet are they made to meet.  
 Muni Vasista learned and wise, after long calculation fixed the hour.  
 Yet Dasaratha died, Sita was borne away: Rama wandered in the forest, incarnate, full of trouble.  
 The three and thirty million gods did Ravana conquer: in the three worlds bore away.  
 Death he bound his prisoner in the well: himself held fast in Bhavi's clutch with all the rest.  
 With Arjun stood Hari as his charioteer: he too went forth into the deserts  
 From Draupada's daughter in the assemblage of kings Dusasan rent her robe away.  
 Who in all the world was generous as Harischandra? Yet he served in the house of the vile.  
 Who leaves his home and wanders o'er many lands, Bhavi journeys by his side.  
 In the grasp of Bhavi lie the three worlds: gods, men and all incarnate things.  
 O Sur Das, what the Lord wills, will be—why should one kill himself with care?

**110**

Renounce, O Soul, the fellowship of those who have turned their back on Hari.  
 From fellowship with these springs all unwisdom: the strain of praise is broken.  
 What profit comes from offerings of milk? The snake abandons not his poison.  
 What profits it to feed the cow on camphor, or bathe the dog in Ganga?  
 Why anoint the ass with sandal or deck the body of an ape with jewels?  
 Why bathe the elephant in the river? Again he pours the dust upon him.

HINDI RELIGIOUS POETRY

पाहन पतित बान नहिं बेधत रीतो करत निषंग ।  
सूरदास खल काली कमलिया चढ़त न दूजो रंग ॥३५॥

हरि तेरो भजन कियो ना जाई ।  
कहा करुं तेरी परबल माया देती लहर बहाई ॥  
जब आऊं साधू संगत में कुछ एक मन ठहराई ।  
ज्यों गेंदा अन्हाए सरित विच बहुरि वही सुभाई ॥  
भेख धरी धरी हरे पर धन साधू साधु कहाई ।  
जैसे नटवा लोभ के कारण नित नव स्वांग घनाई ॥  
करुं जतन तुम को भजूं प्रभु प्रेम हृदय उपजाई ।  
सूर हरि की परबल माया देति मोहिं लुभाई ॥३६॥

प्रभु जी मन माया बश कीन्हे ।  
लाभ हानि कुछ समुझत नाहीं ज्यों पतंग तनु दीन्हों ॥  
गृह दीपक मन तेल तूल तिय सुत ज्वाला अति जोर ।  
मैं मत हीन मर्म नहिं जानों परुं अधिक कर दौर ॥  
बहूतक दिवस भये या जग में भर्मत फिरे मत हीन ।  
सूर श्याम सुन्दर जो सुमिरे क्यों होवे गति दीन ॥३७॥

प्रभु तुम्हरी गत कहत न आवे ।  
ज्यों गूंगा मीठे फल का रस अन्तर गत ही खावे ॥  
परम स्वाद सथहीं जो निरन्तर अमिन तोप उपजावे ।  
मन बानी को अगम अगोचर सो जाने जो पावे ॥  
रूप रेख गुण जाति जुगत विन निरालम्ब मन धावे ।  
सब बिधि अगम विचारहिं ताते सूर दास क्या गावे ॥३८॥

## SUR DAS

By shooting arrows one pierces not a stone : even if he empties his quiver.

O Sur Das, the blackguard, like a black blanket, will not take another dye.

### III

Hari, Thy praises none can truly sing.

What shall, I say of the might of Thy Maya, that sweeps me along in its waves.

Whene'er I find the companionship of the Sadhus, for a brief while my mind is established.

But like the elephant that has bathed in the river, again it returns to its own nature.

Disguising myself in various holy garbs, I plundered other's wealth ; though called Sadhu, Sadhu.

I am like a juggler, who to satisfy his greed has ever a fresh wonder to display.

O Lord, I do my utmost to sing Thy praise, to make Thy love spring up within my heart.

O Sur, Hari's Maya has such might, that in me it wakes desire.

### II2

O Lord, Maya has subdued my mind.

Its good and ill it understands not, but as a moth yields up the body.

The home is a lamp, the mind is oil, the wife the wick, the son a flame that burns up all

I in my folly knew not the secret but ran to fall a prey to it.

Many a day has passed in the world and still the foolish wanders astray

O Sur, if one but meditated on Syam Sundar, how could one's state become thus wretched ?

### II3

O Lord, Thy nature passes words.

As when a dumb man tastes some sweet fruit's juice, and in himself knows well the flavour.

So now to taste of Thee surpasses all, ever to all it brings endless content. •

Nor mind nor speech can reach or tell it : he only knows to whom 'tis given.

No form, no shape, no qualities, without kind, design, or plan

Beyond all understanding so the mind beholds Him : how then can Sur Das sing His praises ?

## मीरा बाई ।

मीरा बाई जोधपुर के मेरता राठौर रत्न सिंह जी की बेटी और मेरता मारवाड़ देश के राव दूहा जी की पोती थीं । इन का जन्म कुड़की नामक गांव में सम्बत् १५४५ वि० और सम्बत् १५६० वि० के बीच में हुआ था । और उदयपुर मेवाड़ के सीसोंदिया राज कुल में महाराना संगाजी के कुंवर भोज राज के साथ सं० १५७३ विक्रमी में व्याही गई थीं । इन के मरने का समय ठीक ठीक नहीं मालूम होता है, परन्तु ज़बानी रिचायतों से इनकी मौत सम्बत् १६०३ वि० में हुई । कहते हैं कि अकबर बादशाह तानसेन के साथ इनके दर्शनों को आया था । और तुलसीदास जी के साथ इन की ख़त किताबत भी थी । यदि यह दोनों बातें ठीक हैं तो इन को मौत सम्बत् १६२० और सम्बत् १६३० के बीच होनी मुमकिन है । क्योंकि सं० १६०३ वि० में अकबर की उमर सिर्फ ४ वर्ष और तुलसीदास की १४ वर्ष की थी, क्योंकि अकबर सम्बत् १५६४ वि० में पैदा हुआ था और सम्बत् १६१३ में तख्त पर बैठा था । और तुलसीदास जी सम्बत् १५८४ वि० में पैदा हुए थे ।

मेरे तो गिरधर गोपाल दूसरा न कोई ।

दूसरा न कोई साथौ दूसरा न कोई ॥

प्रेम को मथनियां माथीं भगति से विलोई ।

धृत धृत काढ़ि लीन्हों छाँड़ पियो कोई ॥

अंसुवन जल सीचि सीचि प्रेम बेलि बोई ।

अब तो बेल फैल गई आनंद फल होई ॥

सन्तन ढिग बैठ बैठ लोक लाज खोई ।

छाँड़ दई कुल की रीत क्या करिहैं कोई ॥

आई मैं भगति काज जगत देख मोहीं ।

दासी मीरा गिरधर प्रभु तारो अब मोहीं ॥१॥

मैं गिरधर संग राती गुस्सेयां मैं गिरधर संग राती रे ॥

पंच रंग चंदर रंगा दे सखी मैं भुरमट खेलन जाती ।

वा भुरमट मेरा पिया मिलेगा वाही कौं गले लगाती ॥

सुरति निरत का दिवला सजा ले मन्सा की करि ले बाती ।

प्रेम हटी का तेल मंगाले जग रहो दिन और राती ॥

जिनके पिया परदेश बसत हैं लिख लिख भेजें पाती ।

मीरा के पिया हृदय बसत हैं ना कहीं आती न जांती ॥२॥

## MIRA BAI.

Mira Bai was the daughter of Ratan Singh Ji—a Merta Rathore of Jodhpur, and the grand-daughter of Duhaji Rao of Marwar. She was born at a village called Kurki between 1555 and 1560 Vikrami : and was married to Bhoj Raj the son of Sanga Ji of the Sesodia royal house of Udaipur-Mewar in 1573 Vikrami. The date of her death is uncertain but according to oral tradition it occurred in 1603. It is said that the Emperor Akbar with Tan Sen came to visit her: and that she corresponded with Tulsi Das. If these stories are true, her death may have occurred between 1620 and 1630, since in 1603 Akbar was only four years old and Tulsi Das fourteen years. Akbar was born in 1599 and ascended the throne in 1613. Tulsi Das was born in 1589.

### 114

Mine, mine is Girdhar Gopal : 'tis He, none else, He only.  
'Tis He, none else but He, O Sadhus : 'tis He, none else, He only.

Love as churning staff I fashioned : with devotion twirled it.  
The butter, butter I have taken : drink, who will, the leavings.

Tears for water I have sprinkled on Love's vine, I planted.  
Now the vine has spread its leafage : Bliss will be its fruiting.

With the Sants I took my station, the world's reproaches slighted:

Customs of my kin resigned. What indeed can they do ? .

I for worship's task came hither: worldly sights enthralled me.

Mira is Thy bond slave, Girdhar : draw me now to safety.

### 115

With Girdhar am I deep in love, O Lord, in love with Girdhar.

With the five colours dye my veil, my maidens : I go to play my part in the band of mummers.

There in the mumming my love will meet me: and Him will I embrace.

Prepare the lamp of understanding: set the wick of mind in it.

From the shop of love bring oil: tend the lamp's waking flame by night and day.

They whose loves live far away, writing and writing they send their missives.

Within her heart dwells Mira's love . No whither needs she go or come.

भज मन चर एकंवल अविनाशी ।

जो तोहिं दीसे धरणि गगन विच ते ताई सब उठ जासी ॥  
 कहा भयो तीरथ बृत कीन्हे कहा लिये करबट काशी ।  
 घर में बस्तु धरी नहिं सूझे बन बन फिरत उदासी ॥  
 कहा भयो जो भगुवा पहिरे घर तज होय सन्यासी ।  
 जोगी हुए जुगत नहीं जानी उलट जन्म कर फांसी ॥  
 अर्ज करुं अबला कर जोरी हार तुम्हारी दासी ।  
 मीरा के प्रभु गिरधर नागर काटो जन्म की फांसी ॥३॥

हरि मैं तो प्रेम दिवानी मेरा दरद न जाणे कोय ॥  
 सूली उपर सेज हमारी किस विधि सोणा होय ।  
 गगन मंडल पर सेज पिया की किस विधि मिलणा होय ॥  
 घायल की गति घायल जानै की जिन लाई होय ।  
 जौहरी की गति जौहरी जाने की जिन जौहर होय ॥  
 दरद की मारी बन बन डेलूं वैद मिला नहिं कोय ।  
 मीरा के प्रभु पीर मिठैगी जब वैद संबलिया होय ॥४॥

मेरा मन लागो हरि जी स् अब न रहूंगी अटकी ।  
 गुरु मिलिया रैदास जी दीनी ज्ञान की गुटकी ।  
 चोट लगी निज नाम हरी की म्हारे हिबड़े खटकी ॥  
 मांणिक मोती परत न पहिरुं मैं कबकी नटकी ।  
 गेंगो तो म्हारे माला दोवड़ी और चन्दन की कुटकी ॥  
 राज कुल की लाज गमाई सांधा के संग मैं भटकी ।  
 नित उठ हरि जी के मन्दिर जाइयां नाच्यां दे दे चुटकी ॥  
 भाग खुलो म्हारो साध संगत स् सांवरिया की बटकी ।  
 जेठ बहु की काँण न मानूं घूंघट पड़ गई पटकी ॥  
 परम गुरां के सरन रहस्यां परणाम करां हरी लुटकी ।  
 मीरा के प्रभु गिरधर नागर जन्म मरन स् छुटकी ॥५॥

116

Sing, O Mind, the lotus feet of the Immortal.  
All that Thou seest between heaven and earth, thereby will  
vanish away.

What profit hadst thou from pilgrimage and fast? What  
profits it to close thine eyes in Kasi?

The real is within thy doors and thou perceivest not. [from  
jungle to jungle in the garb of penance thou dost wander.

What profit hadst thou from the dyed garment, thy house  
forsaken, the recluse life?

Thou wast a Jogi knowing not Joga's meaning: instead there  
fell on thee the noose of endless births.

Now clasping helpless hands thy handmaid, Hari, makes her  
prayer

Girdhar Nagar is Mira's Lord: sever this noose of death.

117 O Hari, I am mad with love: none knows my anguish.

My bed is upon the cross: how can I hope for sleep?

My love's bed is in the vault of heaven: how can I hope to  
find Him?

The wounded knows the wounded's state, or he who caused  
the wound.

The jeweller knows the jeweller's luck, or he who has the  
jewel.

Stricken with pain I wander from jungle to jungle, but meet  
with no physician there.

O Lord, Mira's pain will never cease, till Samvaliya be her  
physician.

118

My soul is inebriated with the Lord, Hari: now no restraints  
I know.

For my Guru I found Rai Das, who gave me a sip of wisdom.  
I am pierced through with the name of Hari: deep in my  
heart it is lodged.

With jewels and pearl will I never adorn me: these long ago  
I renounced.

My ornaments are the necklace of thread and the beads of  
sandal paste.

I abandoned the honour of my royal house and roamed in  
company with Sadhus.

Ever I went to the temple of Hari and danced and danced to  
the snapping of fingers.

The fairest of fortunes I found in the company of Sadhus,  
while treading the path of my lover.

To elder sisters of my husband's house I paid no honour, nor  
in their presence drew my veil.

In the protection of the Eternal Guru I lived: I salute Hari  
when I lay me down.

Mira's Lord is Girdhar Nagar, so am I freed from birth and  
death.

अब मैं शरण तिहारी जी मोहि राखो कृपा निधान ॥  
 अजामील अपराधी तारे तारे नीच सदान ।  
 जल छूयत गजराज उबारे गणिका चढ़ी बिमान ॥  
 और अधम तारे बहुतेरे भास्यत सन्त सुजान ।  
 कुबिजा नीच भीलनी तारी जानै सकल जहान ॥  
 कहं लगि कहुं गिनत नहिं आवे थकि रहे वेद पुरान ।  
 मीरा कहे मैं शरण रावली सुनियो दोनों कान ॥६॥

तुम पलक उघाड़ो दीना नाथ हूं हाज़िर नाज़िर कब की खड़ी  
 साऊ थे दुश्मण होइ लागे सब ने लगूं कड़ी ।  
 तुम बिन साऊ कोई नहीं है डिगी नाव मेरी समुंद्र अड़ी ॥  
 दिन नहिं चैन रात नहिं निदरा सूखूं खड़ी खड़ी ।  
 बान बिरह के लगे हिए मैं भूलूं न एक घड़ी ॥  
 पथर की तो अहिल्या तारी बन के बीच पड़ी ।  
 कहा बोझ मीरा मैं कहिये सौ ऊपर एक घड़ी ॥  
 गुरु रैदास मिले मांहि पूरे धुर से कलम भिड़ी ।  
 सत गुरु सैन दई जब आके जोत मैं जोत रली ॥७॥

प्रभु जी थें कहां गयो नेहड़ी लगाय ।  
 छोड़ गया विस्वास संगाती प्रेम की बाती बराय ॥  
 बिरह समद्र मैं छोड़ गया छो नेह की नाव चलाय ।  
 मीरा कहे प्रभु कब रे मिलोगे तुम बिन रहो न जाय ॥८॥

MIRA BAI

**119**

Now have I sought Thy protection. O Treasury of Mercy,  
keep me safe.

Sinners as Ajamil, Thou didst save, and Thou didst save the  
lowly Sadana.

Gajraj Thou didst upraise when sinking in the waters : and  
Ganika mounted the heavenly car.

Many another sinner hast Thou saved : good men and Sants  
proclaim it.

Kubja the lowly Bhil was saved : all the world knows it well.

How shall I tell them all, for they are numberless : even the  
Vedas and Puranas are wearied.

Mira says, I am Thy suppliant, hear with both Thine ears.

**120**

Lord of the helpless, open Thine eyes : long I am standing  
in Thy presence.

They were my defenders yet they prove my foes : all treat  
me harshly.

Without Thee I have no defender : my boat is tossed,  
arrested in mid ocean.

No rest by day, no sleep by night : ever I stand and waste  
away.

The arrow of separation has struck my heart : never for one  
moment can I forget.

Turned into stone and prone in the jungle, yet Ahaliya Thou  
didst save.

What burden then can Mira prove, but a hundred seers and  
five seers more.

In Rai Das have I found the perfect Guru : from the beginning  
it was written with the pen.

When the Sat Guru came and showed the sign, the light in  
the light was mingled

**121**

Whither Lord, hast Thou withdrawn, after waking love in me ?  
Faith, my companion, left me, after kindling the wick of  
Devotion.

In the sea of separation she left me, after launching the boat  
of love.

Mira cries, Lord when wilt Thou greet me ? Without Thee  
I can not live.

## तुलसीदास ।

तुलसीदास की पैदाइश सम्बत् १५८४ में राजापुर ज़िला बांदा में कान्य कुब्ज ग्राहण आत्माराम दुषे की धर्म पत्नी हुलसी के गर्भ से हुई । मा वाप ने उन का नाम रामबोल रखा था । कहते हैं कि इन्होंने ७१ वर्ष की उम्र में रामायण लिखना शुरू की थी । इनकी उम्र १२० वर्ष की बताई जाती है । मगर यह मालूम हुआ है कि इनकी मौत सम्बत् १६८० में हुई । इस लिहाज़ से इनको उम्र ६८ वर्ष साधित होती है । यह रामानन्द मत के महात्मा नरहरदास के चेले हुए थे । जन्होंने इनका नाम तुलसीदास रखा था ॥

**ऐसेही जन्म समूह सिराने ।**

प्राण नाथ हरि चरणन तजि सेवत चरण विराने ॥  
जे जड़ जीव कुटिल कायर खल केवल कलेमल साने ।  
सुखित बदन प्रशंसित तिन को हरि ते अधिक कर माने ॥  
सुख हितकोट उपाय निरन्तर फिरत न पांयं पिराने ।  
सदा मलीन पथ के जल ज्यौं कबूं सूकि धिराने ।  
यह दीनता दूरि करिवे को अमित जतन उर आने ।  
तुलसी चित चिन्ता न मिटे विन चिन्ता मणि पहिचाने ॥१॥

**मन पछितैहै अवसर बीते ।**

दुर्लभ देह पाय हरि पद भज	कर्म बचन श्रु हीते ॥
सहस वाहु दशबदन आदि नृप	बचे न काल बली ते ।
हम हम कह धन धाम संवारे	अन्त चले उठ रोते ॥
सुत बनितादि जानि स्वारथ रत	ना कर नेह इन्हीं ते ।
अन्तहु तोहिं तज्जें पामर	तू न तजे अवहीं ते ॥
अब नाथहि अनुराग जाग जड़	त्याग दुराशा जीते ।
बुझे न काम अग्नि तुलसी कहुं	विषय भोग बहु घोते ॥२॥

## TULSI DAS.

Tulsi Das was born in the year 1589 at Rajapur in the District of Banda. He was the son of a Kanya Kubja Brahman, Atma Ram Dube, and his wife Hulsi. The name given him by his parents was Ram Bal. Tradition says that he began to write his Ramayana when seventy-one years of age. He is said to have reached the age of 120, but it is known that his death occurred in the year 1630. Accordingly it is clear that he died at the age of 91. He was a disciple of Mahatma Narhardas of the sect of Ramananda, who gave him the name of Tulsi Das.

### 122

Tis thus that many births have gone to waste.  
Forsaking the feet of Hari Lord of life, men have worshipped  
the feet of others.

Souls foolish, misshapen, listless, unworthy, steeped in the  
mire of Kali Juga alone.  
In praising these, men's throats grow dry: to these are paid  
more honours than to Hari.

To lay hold on happiness a million schemes are ever laid:  
of aimless wanderings their feet are never tired.  
But such are like the dirty puddle of the roadside: never  
still till it be dried up.

To free them from their helplessness men make much  
striving.  
O Tulsi, care of heart can never be dispelled, except one  
know the jewel that fulfils the heart's desire.

### 123

O Mind, thou shalt regret the chance once gone.  
Thou has received the precious garb of man, proclaim the  
praise of Hari by deed by word by thought.

The thousand armed, the ten headed, the mighty among  
kings: none escaped the mighty Kal.  
They cried, "I, I": they heaped up riches and adorned  
palaces: but at last they went empty away.

Sons, wife, and all, know them to be but set on self: set  
not thy love on them.  
At the end they will forsake thee, fool: why dost not thou  
forsake them now?

Now, foolish one, waken to love of thy Lord: banish vain  
hopes from thy heart.  
Lewdness and lust will quench desire, O Tulsi, no more  
than out-poured ghi the fire.

HINDI RELIGIOUS POETRY

दीन को दयाल दानी दूसरो न कोई ।  
जाहि दीनता कहाँ मैं दीन देख्यो सोई ॥  
मुनि सुर नर नाग साहब तो घनेरे ।  
पै तौलौं जो प्रभु नेक नैन फेरे ॥  
त्रिभुवन तिहुं काल विदित वेद चारी ।  
आदि अन्त मध्य राम साहिबी तिहारी ॥  
तूही मांग मांगनों न मांगनों कहायो ।  
सुनि सुभाव शील यश याचक जन आयो ॥  
तू ग़रीब को नेवाज मैं ग़रीब तेरा ।  
घार एक कहिये प्रभु तुलसीदास मेरा ॥३॥

मन माधव को नेक निहार ।  
सुन शट रंक के धन ज्यों छिण छिण प्रभुहि सम्हार ॥  
शोभा शील ज्ञान गुण मंदिर सुन्दर परम उदार ।  
रंजन सन्त अखिल अध गंजन भंजन विषय विकार ॥  
जो मन योग ज्ञान वृत संयम गया चहे भव पार ।  
तू मत तुलसीदास निशि बासर हरि पद कंचल विसार ॥४॥

जाउं कहाँ तज चरण तिहोरे ।  
काको नाम पतित पावन जग केहि अतिदीन पियारे ॥  
कौन देव बरियाई विरद हित हठ हठ अधम उधारे ।  
खग मृग व्यथ पशाण बिटप जड़ कहौ कौन सुर तारे ॥  
देव दनुज नर नाग मनुज सब मर्या विवश विचारे ।  
तिन के हाथ दास तुलसी प्रभु कहा अपन पहु हारे ॥५॥

**124**

O Lord, merciful to the poor and generous, there is none beside Thee.

To whomsoever else I told my helplessness: I found him helpless too.

Munis, gods, men, serpent-god: masters many I know.  
But so long as Thou art gracious, so long only is their life and power to aid.

In the three worlds doth Kal bear sway: so the four Vedas declare.

Beginning, end, and middle is Rama: and all lordship is Thine.

Those who beg from Thee, none call them beggars.

Hearing the fame of Thy gentle generous nature, the people have come as beggars to Thee.

Thou art gracious to the poor: I am Thy poor.

Speak but once, O Lord, the words. "This Tulsi Das is mine."

**125**

O soul, but look towards the Lord Madhava.

Hearken, fool, as the poor man takes thought at every moment for his possessions, so do thou think upon Thy Lord.

He is the shrine of loveliness, peace, wisdom, goodness. the beautiful, the all-generous.

To the Sants their perfect happiness, the cleanser of all their sins, the destroyer of troubles and pains.

Whatsoever soul without austerities, enlightenment, fastings and meditations would pass beyond the world of being,

Then, O Tulsi Das, let him not day nor night forget the lotus feet of Hari.

**126**

Whither shall I repair, if I renounce Thy feet?

Whose name in all the world can thus cleanse the sinner?

To whom else are the helpless so dear?

What other god in faithfulness to his promise has thus saved sinners with exceeding might?

The vulture, the deer, Biyadha, and senseless stones and trees, which god brought these to safety?

Gods, demons, men, serpent-gods and munis, all are helpless in the grip of Maya.

O Lord, why shall the servant Tulsi give himself in pledge into the hands of these?

जिन के हृदय हरि नाम बसे तिन और का नाम लिया न लिया ॥  
 जिन के मन प्रभु रंग रंगे तिन तन का बख्ख सिया न सिया ॥  
 जिन के घर एक सपूत जिया तिन लाख कपूत जिया न जिया ॥  
 जिनके द्वारे पर गंग बहे तिन कूप का नीर पिया न पिया ॥  
 जिन बात करी परमारथ की तिन हाथ से दान दिया न दिया ॥  
 तुलसी जिन चरण गहे हरि के तिन अन्य देव सेया न सेया ॥६॥

तू दयाल दीन मैं तू दानी मैं भिखारी ।  
 मैं प्रसिद्ध पातकी तू पाप पुंज हारी ॥  
 नाथ तू अनाथ को अनाथ कौन मौं सौं ।  
 मौं समान आरत नहिं आरतहर तो सौं ॥  
 ब्रह्म तू मैं जीव हूँ तू ठाकुर मैं चेरो ।  
 तात मात गुरु सिखा तू सब विधि हित मेरो ॥  
 तोहिं मोहिं नाते बहु मानिये जो भावे ।  
 ज्यों ल्यों तुलसी कृपाल चरण शरण पावे ॥७॥

कहो न परत विन कहो न रहो परत  
 बड़ो सुख चाहत बड़े से बड़ी दीनता ॥  
 प्रभु की बड़ाई बड़ी अपनी छुटाई छोटी  
 प्रभु की पुनीतता अपनी पाप पुनीता ॥  
 दोऊ और समझ सकुच सहमत मन  
 सन्मुख होत नाहिं स्वामी सभी चीन्हता  
 नाथ गुण काथ गाय हाथ जोर माथा नाय  
 नीच्छू निधाजै प्रीति रीति की प्रबीनता ॥  
 यही दरबार है गर्व ते सर्व हानि  
 लाभ योग क्षेम को गरीबी मिसकीनता ॥  
 सकल काभना देत नाम तेरो काम तेरो  
 सुमिरन होत कलि मल छीनता ॥  
 करणनिधान बरदान तुलसी चहत  
 प्रभु तेरी भगति सुरसरी नीर मीनता ॥८॥

## 127

He in whose heart the name of Hari dwells, he called upon another's name, or did not call. 'Tis one.  
 He whose mind is dyed in the Lord's dye, he sewed a covering for his body, or did not sew. 'Tis one.  
 For him in whose house there lives one worthy son, there live ten thousand sons, unworthy sons, or did not live. 'Tis one.  
 He, before whose door the Ganges flows, he drank the water of a well, or did not drink. 'Tis one.  
 He, who spoke the word of charity, with out-stretched hand gave arms or did not give. 'Tis one.  
 O Tulsi, who clasped the feet of Hari, the other gods he served or did not serve. 'Tis one.

## 128

Thou art merciful, I am helpless : Thou art generous, I a beggar.  
 I am the chief of sinners : Thou takest away a mountain of sins.  
 Thou art the Master of the masterless—who is masterless as I?  
 There is no suffering great as mine . there is none who removest suffering as Thou dost.  
 Thou art Brahm, I am Jiva : Thou art Master, I am servant.  
 Thou art father, mother, teacher, friend, companion in all my ways.  
 Many are the ties twixt Thee and me . whichever pleases Thee, think of me so  
 That thus of Thy good pleasure Tulsi Das may find protection at Thy feet.

## 129

I can not tell it, nor with it untold can I find rest . this great bliss my wretchedness, great beyond greatness, craves.  
 The greatness of the Lord is great, my littleness is little indeed : the Lord is holiness and I am gross with sin.  
 Thinking on this and that, shame and fear oppress the mind : it dare not seek the presence of the Lord, whose countenance is alike to all.  
 Let the story of the praises of the Lord be sung: hands joined and bended head. He has respect unto the lowly, well versed in love's way.  
 Within this court pride forfeits all : humility will make the blessings of communion to flow forth.  
 Thy name fulfils all longings, as the Kama-tree : by meditation upon Thee the mire of Kali Juga is cleansed away.  
 O Treasure-house of mercy, Tulsi craves this boon that in the heavenly river of Thy Bhagti he may swim as a fish in the waters.

जे जनमे कलि काल कराला कर्तव वायस भेष मुराला ॥  
 चलत कुपथ वेद मग छाँडे कपट कलेवर कलि मल भाँडे ॥  
 बंचक भगत कहाय राम के किकर कंचन क्रोध काम के ॥  
 तिन में प्रथम रेख जग मोरी धिक धर्म ध्वज धर्मिक धोरी ॥  
 स्वामी राम कुसेवक मोसे निज दिशि देख दयानिधि पोसे ॥६॥

प्रभु जी तुमको मेरी लाज ।

सदा सदा मैं शरण तिहारी सुनो ग़रीब निवाज ॥  
 पतित उधारन विरद तिहारी श्रवण सुनी आवाज ॥  
 हाँ तो पतित पुरातन कहिये पार उतारो जहाज ॥  
 अघ खंडन दुख भंजन जनके यही तुम्हारो काज ॥  
 तुलसीदास पर कृपा कीजै भक्ति दान देहो आज ॥१०॥

जो पै राम चरण रति होती ।

तो गत त्रिविधि शूल निश्चासर सहतो विपति निसोती ॥  
 जो संतोष सुधा मीठा रस स्वप्नेहु कबहूँक पाये ।  
 तो गत विषय विलोक झूँठ जल मन कुरंग ज्यों धावे ॥  
 जो प्रभु की महिमा विचार उर भजतो भाव बढ़ाये ।  
 तो गत द्वार द्वार कूकर ज्यों फिरतो पेट खुलाये ॥  
 जो लोलुप भये दास आस के ते सबहीं के चेरे ।  
 प्रभु विश्वास आश जीती जिन ते सेवक हरि के रे ॥  
 नहीं एकौ आचरण भजन को बिनय करत हूँ ताते ।  
 कीजै कृपा दास तुलसी पर नाथ नाम के नाते ॥११॥

**130**

Born in the hard days of Kali Juga, their deeds are like the crow, though their form be as the peacock.  
 They walk in evil paths, leaving the V<sup>ed</sup>as' way : vessels of deception, filled with the mire of Kali Juga.  
 Robbers, yet men call them servants of Rama : these slaves of gold and wealth and lust.  
 Among these in the world my rank is first : accursed am I, the scorner of godliness, that pass for the leader of the godly.  
 The Master is Rama, the evil servant such as I : yet of His own Self's prompting the Treasury of mercy cherished me.

**131**

O Lord, my honour is in Thy hand.  
 I am ever in Thy care : hear me, O Thou that carest for the poor.  
 Thy promise is that sinners Thou wilt save : the voice rings in my ears.  
 I am grown old in sin : bring my boat safe to the further shore.  
 Thou art the destroyer of sins, the dispeller of the troubles of men : this only is Thy work.  
 Be merciful to Tulsi Das : grant him now devotion as a boon from Thee.

**132**

Had I but clung in love to Rama's feet,  
 Then of the triple agony by night and day alone I had not had to bear the pain.  
 Who once finds contentment's sweet immortal wine, even in his dreams :  
 Why should his mind, beholding vain desires, run like a deer after the phantom lake ?  
 Who sings the greatness of the Lord with understanding heart, with ever growing love.  
 Why should he roam from door to door like a dog with ever empty belly ?  
 The covetous, who are themselves the bond-slaves of desires, are ministers to all men's whims.  
 But they who trusting in the Lord subdue desires, these are the servants of Hari.  
 Not one good deed have I, to fit me for Thy praise : therefore I implore Thee.  
 O Lord, for that Thy name is the bond betwixt us, to Tulsi Das show mercy.

सुनि आश्चर्य करौ जनि कोई  
जल चर थल चर नभ चर नाना  
मति कीरति गति भूति भलाई  
सौं जानो सत संग प्रभाऊ  
बिन सत संग विवेक न होई  
सत संगत मुद मंगल मूला  
शठ सुधरहि सत संगति पाई  
विधि वस सुजन कुसंगति परि हैं  
विधि हरिहर कवि कोविद वानी  
सो मोहिसन कहि जात न कैसे  
बन्दौं सन्त समाज चित  
अंजुलि गत शुभ सुमन जिमि  
सत संगति महिमा नहीं गोई ॥  
जे जड़ चेतन जीव जहाना ॥  
जब जेहि जतन जहां जिहि पाई ॥  
लोक न वेदहु आन उपाऊ ॥  
राम कृष्ण बिन सुलभ न सोई ॥  
सोइ फल सिध सब साधन फूला ॥  
पारस परस कुधात सुहाई ॥  
फाणि भणि सम निज गुण अनसरि हैं ॥  
कहत साधु महिमा सकुचानी ॥  
शाक वर्णिक मणि गुण गण जैसे ॥  
हित अनहित नहि कोय ॥  
सम सुगंध कर दोय ॥ १३॥

कवहुं मैं यह रहनि रहुंगो ।

श्री रघुनाथ कृपालु कृपा ते संत सुभाव गहुंगो ॥  
यथा लाभ सन्तोष सदा काहुं सौं कुछु न कहुंगो ।  
पर हित निरत निरन्तर मन ऋग वचन नियम निवहुंगो ॥  
पुरुष वचन अतिदुसह श्रवण सुन तेहि पावक न दहुंगो ।  
विगत मान सम शीतल मन पर गुण नहि दोष गहुंगो ॥  
परिहर दुख जनत चिन्ता दुख सुख सम बुद्धि रहुंगो ।  
तुलसीदास याही पथ रह के अविचल भक्ति गहुंगो ॥ १४॥

अस कुछु समझ परै रघुराया ।

बिनतो दया दयाल दास हित मोह न छोड़े माया ॥  
वाक्य ज्ञान अत्यन्त निषुण भौ पार न पावै कोई ।  
दिन गृह मध्य दीप की बातन तम निवरत नहि दोई ॥

## TULSI DAS

**133**

Let no one marvel when he hears the greatness wrought by  
the companionship of Sants.

The denizens of the waters, the earth, the air, a countless  
host, the creatures of the world conscious or unconscious.

Wisdom, fame, salvation, spiritual power and goodness, whoso  
found these and wheresoever and by whatsoever means.

Know that all these were their's through converse with the  
Sants : nor in the world, nor in the Vedas is there another  
method.

Without the companionship of Sants wisdom comes not : with-  
out Rama's favour this converse is not easy.

The companionship of Sants is the root of happiness and joy .  
perfection is the fruit and all other disciplines the flowers.

The evil become good by the companionship of Sants : as  
iron becomes precious by the touch of the magic stone.

By Brahma's appointing good men become companions of the  
bad : but as the serpent's jewel loses not its proper virtue,  
so with them.

Brahma, Hari, Har, the poets, the learned, the eloquent are  
shamed to sing the greatness of the Sadhus.

So I too have no skill to describe it, as a seller of greens can  
not tell the quality of a gem.

In thought I bow before the company of Sants—to whom no one  
is either friend or foe.

As fresh flowers heaped in the hollow hands, make both the  
hands alike sweet scented.

**134** When shall I attain that state ?

When by the mercy of Raghunath the Merciful I shall grasp  
the nature of the Sants within me.

Whatever be my fortune, therewith shall I be content : to no  
one will I make complaint.

To the good of others will I devote my thoughts and deeds  
and keep faithful to my promise and my principles.

Harsh words intolerable to mine own ears—I shall not burn  
in the wrath that prompts them.

Equable and calm and balanced, I will not see in other's  
actions good or ill.

Casting aside the griefs that rise from taking thought, my  
mind will I fix unmoved alike in joy or sorrow.

O Tulsi Das, in this path will I walk and lay hold on a  
devotion that naught can shake.

**135** So far I understand, O Raghunath.

Without Thy mercy, O Merciful Lover of Thy servant, he can  
not be freed from desire and Maya.

Exceeding skilled in eloquence of speech, yet none could  
safely cross the ocean of the world.

In doors at mid-night by talking of a lamp, the darkness is  
nowise dispelled.

जैसे कोई दीन दुखित श्रति अशन हीन दुख पावे ।  
 चित्र कल्प तरु काम धेनु गृह लिखे न विपति नशावे ॥  
 षट्टरस बहु प्रकार भोजन कोउ दिन और रैन बखाने ।  
 बिन बोले सन्तोष जनत सुख खावे सोई जाने ॥  
 जब लग नहि निज हृदय प्रकाश और विषय आश मन मांहीं ।  
 तुलसीदास तब लगि जग योनि भर्मत सुख नांहीं ॥१४॥

केशो कहि न जाय क्या कहिये ।  
 देखत तो रचना विचित्र हरि समझ मनहि मन रहिये ॥  
 सुन्न भीत पर चित्र रंग बहु बिन तन लिखा चितेरे ।  
 धोये मिटे न भीत रंग पाइय यहि तन हेरे ॥.  
 कोउ कह सत्य भूड़ कहे कोऊ जुगल प्रवल कर माने ।  
 तुलसीदास परि हरि तीन गुण सो आपन पहिचाने ॥१५॥

जिनकी रही भावना जैसी प्रभु मूरति देखी तिन तैसी ॥  
 देखे हैं भूप महा रण धीरा मानहु बीर रस धरे शरीरा ॥  
 रहे असुर छुल जो नृप भेषा तिन प्रभु प्रगट काल सम देखा ॥  
 पुरवासिन देखे दोउ, भाई नर भूषण लोचन सुख पाई ॥  
 नारि विलोकहिं हर्षि हिय निज निज रुचि अनुरूप ।  
 मनु सोहत श्रंगार धर मूरत परम अनूप ॥  
 विदुषन प्रभु विराट मय दीसा वहु मुख पग कर लोचन शीशा ॥  
 जनक जाति अबलोकहिं कैसे सजन सगे प्रिय लागहिं जैसे ॥  
 सहित बिदेह बिलोकहिं रानी शशु सम प्रीत न जाय बखानी ॥  
 योगिन परम तत्व मय भासा शांति शुद्ध सम सहज प्रकाशा ॥  
 हरि भक्त दीखे दोउ भ्राता इष्ट देव सम सब सुख दाता ॥  
 रामहिं चितव भाव जेहिं सीया सो सनेह सुख नहि कथनीया ॥१६॥

## TULSI DAS

As one who poor and miserable suffers misery from lack of food

By drawing pictures of the Kalpa-tree or Kamadhenu in his house does not drive away his want.

All day all night one may talk of the six juices and of all manner of food and be not satisfied.

Once satisfied, without one word he knows its happiness : yea he who has tasted, knows.

So long as in the heart the light is not and within the mind vain hopes abide,

O Tulsi Das, so long condemned to birth and re-birth man wanders, banished from bliss.

### 136

O Keso: words can not paint it. What then can I say ?

Seeing, Hari, Thy wonderful creation, silent meditation in the heart is best.

Upon a phantom wall pictures of many colours : bodiless the artist who drew them.

No washing will erase them nor efface the colours.

Some call them real and others call them falsehoods: yet both alike admit their power.

Tulsi Das says : Renounce the three conditions and see the Truth within yourself.

### 137

As each one knew and loved him best, so each one saw the figure of the Lord.

The great warrior kings have seen him as it were chivalry incarnate.

The demons who in guile assumed the royal guise : to them the Lord appeared as Death.

The dwellers in His city saw the two brothers : their eyes beholding the jewels of mankind were blessed.

The women's hearts were filled with joy, each seeing Him fashioned according to her own desire.

His loveliness, wearing the fairest of all fair forms, bewitched their minds.

Vidosan have seen the Lord in the form of Virat—with countless faces, arms, feet, eyes, and heads.

Janaka's household too beheld him, as a near kinsman well beloved.

With Videha's king the queens saw Him as a babe : their love no words can tell.

The Jogis knew Him as the Eternal Essence, peace, purity unmixed and perfect light.

Hari's bhaktas saw the Brethren, the guardian deity of each beholder, giver of all bliss.

Even as of Sita gazing upon Rama, the deep bliss of their love no words can tell.

## दादू

दादू साहब का जन्म फागुन मासके शुक्र पक्ष की आठ वृहस्पतिवार को गुजरात देश के अहमदाबाद नगर में लोदी राम नागर के घर हुआ था। यह १८ वर्ष की उमर तक उसी शहर में रहे। इस के बाद ६ वर्ष तक इधर उधर घूमते रहे इसके उपरांत जयपुर रियासत के सांभर झील में रहे, पीछे मारवाड़ में चले गये और वीकानेर रियासत में घूमते रहे। फिर नारायणी गांव में जो राजपूताना मालवा रेलवे का एक स्टेशन है सम्यत १६६० विक्रमी शनीचर के रोज जेठ बद्दी द को पूँच वर्ष २ महीने और १५ दिन की उमर में परलोक सिधारे। इसी जगह दादू पंथियों का मन्दिर है जहाँ हर साल फागुन सुदी ४ से पूर्णमासी तक बड़ा भारी मेला लगता है और हजारों दादू पंथी साधू लोग जमा होते हैं॥

तन सौं सुमिरण सब करें	आतम सुमिरण एक ।
आतम आगे एक रस	दादू बड़ा बमेक ॥
दादू माटी के मुकाम का	सब कों जाए जाप ।
एक आध अरवाह का	बिरला आये आप ॥
दादू जब लग असथल देह का	तब लग सब व्यापै ।
निर्भ अस्थल आत्मा	आगेरस आपै ॥
जब नांहि सुरति शरीर की	बिसरै सब संसार ।
आतम जाणे आप को	तब एक रहा निर्धार ॥
तन सौं सुमिरण कीजिये	जब लग तन नीका ।
आतम सुमिरण ऊपजै	तब लागै सब फोका ॥१॥

सोई जन साधू सिध सो	सोई सत बादी सूर ।
सोई मुनिषर दादू बड़े	सन्मुख रहणि हजूर ॥
सोई जन सांचे सौ सती	सोई साधक सुजान ।
सोई छानी सोई पंडिता	जे राते भगवान् ॥
दादू सोई जोगी सोई जंगमा	सोई सूफी सोई सेष ।
सोई सम्यासी से बड़े	दादू एक श्रीलेष ॥
सोई काजी सोई मुझा	सोई मौमिन मुसलमान
सोई सयाने सब भले	जे राते रहिमान ॥
राम नाम को बाणिज बैठे	तापै माड़या हाट ।
सूर्खे सौं सौदा करें	दादू धौलि कपाट ॥२॥

## DADU SAHIB.

Dadu Sahib was born in the city of Ahmadabad in Gujrat on a Thursday, the eighth day of the light half of the month Phagun : and was the son of Lodi Ram Nagar. He lived in this city till he was eighteen years old. Then he roamed up and down the country for some six years and after this took up his abode near Sambhar Lake in the Jaipur State : later he went to Marwar and wandered up and down the Bikaner State. At the village of Narayani, which gives its name to one of the stations on the Rajputana-Malwa Railway, in the year 1660, on a Saturday the eighth day of the second half of the month of Jeth he died aged 58 years, two months and fifteen days. There is a temple of the Dadu Panthis in this place, where a large mela is held every year from the fifth day of Sudi in Phagun to Puran Mashi (full moon) and thousands of Dadu Panthi Sadhus gather there.

### 148

All sing praises with their body, but with soul scarce one  
    sings the praise.

To keep before the soul the One Essence, this, O Dadu, is  
    hard.

Dadu, all know how to praise the dwelling of the earthly.

But one can sing the place of soul-God, alone, unique.

While, Dadu, the material body persists, then all things are  
    apparent.

Before the spiritual body fearless, alone His Essence is.

For him, who knows no more his existence, the world is done  
    away.

Whom one knows himself as spirit, alone the formless is.

In the body sing the praises, while the body is in health.

When praises spring up within the soul, then all else is  
    tasteless.

### 149

He is Sadhu, he is perfect : his words are true, his heart is  
    brave.

He, O Dadu, is a mighty muni, who ever stands before the  
    Lord.

He is true, he is faithful : he is devout and virtuous.

He is wise, he is learned, whose love is given to Bhagwan.

Dadu, he is Jogi and Jangam : he is Sufi, he is Sheikh

He is Sanyasi, he is mighty : Dadu, at once and many.

He is Qazi, he is Mulla : he is the faithful Musalman.

He is wisest, best of all, whose love is given to Rahman.

Traffic in Rama's name is opened, and a mart therefor established.

Trading with the Lord, O Dadu, thy heart's door throw open  
    wide.

घट घट के उण्हार सब प्राण परस है जाई ।  
 दादू एक अनेक है वरनै नाना भाई ॥  
 आये एकंकार सब साँई दिये पठाई ।  
 दादू न्यारे नांव धरि भिन्न भिन्न है जाई ॥  
 आप एकंकार सब साँई दिये पठाई ।  
 आदि अन्त सब एक है दादू सहज समाई ॥  
 आत्म देव आराधये विरोधये नहिं कोई ।  
 आराधै सुख पाईये विरोधै दुख होई ॥  
 ज्यों आपै देखें आप कों ज्यों जे दूसर होई ।  
 तौ दादू दूसर नहीं दुख न पावे कोई ॥  
 दादू सम करि देखिये कंजर कीट समान ।  
 दादू दुविधा दूरि करि तजि आपा अभिमान ॥३॥

प्रेम लहरि गहि ले गई अपने प्रीतम पास ।  
 आत्म सुंदरि पीव कों बिलसे दादू दास ॥  
 सुन्दरि साँई मिल्या पाया सेज सुहाग ।  
 दादू सुन्दरि देह में दादू मोटे भाग ॥  
 राती आपणी पीव सौं साँई कों सेवे ।  
 दादू निर्मल सुन्दरी निर्मल मेरा नाह ।  
 दून्धी निर्मल मिलि रहे निर्मल प्रेम प्रबाह ॥  
 तेज पुंज की सुन्दरी तेज पुंज का कंत ।  
 तेज पुंज की सेज पर दादू बन्या बसन्त ॥  
 साँई सुन्दरि सेज पर सदा एक रस होई ।  
 दादू सब बैलैं पवि सौं तासमि और न कोई ॥४॥

दादू बहुत बुरा कियो तुम्हें न करना रोष ।  
 साहिब समाई का धनी बन्दे कौ सब दोष ॥  
 दादू बुरा सब हम किया सो मुष कहा न जाई ।  
 निर्मल मेरा साँयां ताकौ दोष न लाई ॥  
 साँई सेवा चोर मैं अपराधी बन्दा ।  
 दादू दूजा कौन ही मुझ सरीखा गन्दा ॥

**140**

In all, in each heart, He is manifest : by His touch each life comes to be.

O Dadu, the One is many : existent in countless forms.  
He the master Himself sent all forth from One.

O Dadu, taking many various names—His essence is divided.  
He the master Himself sent all forth from One.

Beginning, end, and all is One and mystically is merged in One.

Do service to the Spirit Lord : let none contend with another.  
Of service bliss is the reward : but of contending comes grief.  
As each one looks upon himself, let him so regard all others.  
So will "others" cease to be : and not one will suffer pain.

O Dadu, look on all as equal: the elephant as equal of the gnat.

O Dadu, put away from thee thy doubts, renounce this pride of self.

**141**

Caught in the wave of love and borne into the lover's presence.  
My soul, as a maiden, with her lover finds joy, O Dadu Das.

Maiden and Lover are made one · for her the bridal bed is spread.

With her lover she tastes the sweets of love : Dadu how blest her lot.

O Dadu, the maiden with her body should render service to her Lord.

Inebriate with her lover's love, drinking deep of love's nectar.

O Dadu, the maid is perfect, perfect too the spouse.

From the union of perfections a perfect love flows forth.

The maid of surpassing brightness—surpassing bright her Lord.  
Upon a bed of brightness, the festival they kept.

Lover and maid united know but one state of bliss.

Ever in her lover's arms, no one is so blest as she.

**142**

Dadu, much evil hast thou done : anger becomes thee not.

The Lord is rich in patience : faults belong to man alone.

Dadu, all our deeds are evil, evil that no tongue can tell.

Pure and spotless is my Lord : in Him no flaw is found.

In the service of the Master I play the thief—an unprofitable servant.

O Dadu, there is no other whose foulness is as mine.

तिल तिल का अपराधी तेरा	रती रती का चोर ।
पल पल का मैं गुनही तेरा	बकसहु औगुण मोर ॥
महा अपराधी एक मैं	सारे यहो संसार ।
औगुण मेरे अति घणे	अन्त न पावै पार ॥
बे मरजादा मिति नहीं	ऐसे किये अपार ।
मैं अपराधी बाप जी	मेरे तुमहीं अधार ॥
दोष अनेक कलंक सब	बहुत बुरा मुझ माँहि ।
मैं किये अपराध सब	तुम थै छाना नाँहि ॥
गुनहगार अपराधी तेरा	भाजि कहां हम जाँहि ।
दाढ़ू देष्या सोध सब	तुम विश काहे न समाँहि ॥
आदि अन्त लौं आय करि	सुकृत कछू ना कींह ।
माया मोह मद मछुरा	स्वाद सबै चित दींह ॥५॥

साँई सांचा नांव दे	काल भाल मिटि जाँई ।
दाढ़ू निर्भै है रहै	कबहुं काल न पाई ॥
कोई नहि करतार बिन	प्राण उधारण हार ।
जियरा दुषिया राम बिन	दाढ़ू यहि संसार ॥
जिनकी रथ्या तू करै	ते उबरे करतार ।
जे तै छाँडे हाथ थैं	ते छूचे संसार ॥
राष्यण हरा एक तूं	मारण हार अनेक ।
दाढ़ू के दूजा नहीं	तू अपै ही देष ॥
दाढ़ू जग ज्याला जम रूप है	साहिव रोषण हार ।
तुम विच अन्तर जिनि पड़ै	ता थैं करुं पुकार ॥
जहं तहं विषैं विकार थैं	तुमहीं राष्यण हार ।
तन मन तुमकौ सौंपिया	सांचा सिरजनहार ॥६॥

## DADU SAHIB

Guilty am I from head to foot : a thief in every grain.  
At every moment I am Thy sinner : my utter worthlessness  
forgive.

I stand alone as chief of sinners in the whole wide world.  
So dense is my cloud of sin that none can pass and find its end.  
Without bounds and without measures have I committed  
crimes unequalled.

Father, I am stained with guilt : Thou alone art my refuge.

Countless faults and every stain, many evils are within me.  
I have committed every sin, not one of them is hid from Thee.

A guilty sinner, I am Thine : whither then am I to flee ?  
Dadu has searched, considered all : without Thee he has no  
where a refuge.

From first to last, since my coming hither no good deed  
have I done.

Maya, desire, and pride and passion : the taste of these has  
filled my mind.

### 143

Once the Lord grants me the True Name, the darkness of Kal  
will vanish.

Dadu will then shake off all fears and Kal will never devour  
me.

Save the Creator there is no one, who has power to save the  
soul.

Dadu, the soul, bereft of Rama is sore troubled in the world.

They, to whom Thou givest succour, they, O Creator, are up-  
borne in safety.

Those, whom Thou loosest from Thy hand, they sink drowning  
in the world.

Thou alone art the Protector : countless are those who slay.  
Dadu has no one beside Thee : see this for thyself and know.

Dadu, the world's flame is Death made visible, but the Lord  
has power to save.

Those who hid themselves in Thee, escaped it. Therefore, I  
also cry aloud.

Here or there from desire and evil Thou alone canst save.  
Faithful Creator, into Thy keeping—I commit my soul and  
body.

तुम्हकौं भावै और कुछ हम कुछ किया और ।  
 मिहर करौ तौ छूटिये नहों तौ नांहीं ठौर ॥  
 मुझ भावे सो मैं किया तुम्ह भावे सो नांहि ।  
 दाढ़ गुनहगार है मैं देख्या मन मांहि ॥  
 बुसी तुम्हारी त्युं करौ हम तो मानी हारि ।  
 भावे बन्दा बकसिये भावे गहि करि मारि ॥७॥

मन निर्मल तन निर्मल भाई आन उपाय विकार न जाई ॥  
 जो मन कोयला तौ तन कारा कोटि करै नहिं जाय विकारा ॥  
 जो मन बिसहर तौ तन भुवंगा कर उपाय विषै फुनि संगा ॥  
 मन मैला तन उज्ज्वल नांहीं बहुत पचिहारे विकार न जाही ॥  
 मन निर्मल तन निर्मल होई दाढ़ सांच विचारे कोई ॥८॥

तब हम एक भये रे भाई मोहन मिलि सांची मति आई ॥  
 पारस परसि भये सुष दाई तब दुतिया दुर्मति दूरि गंवाई ॥  
 मलया गिरि मरम मिलि पाया तब बंस बरन कुल भर्म गंवाया ॥  
 हरि जल नीर निकटि जब आया तब बृंद बृंद मिलि सहिज समाया ॥  
 नाना भेद भर्म सब भागा तब दाढ़ एक रंगै रंग लागा ॥९॥

भुझ थीं कुछ म भया रे यहू यूहि गमा रे पालताना रहा रे ।  
 मैं सीस न दिया रे भरि प्रेम न पिया रे मैं क्या कियारे ॥  
 हैं रंग न राता रे रस प्रेम न माता 'रे नहिं गल्लिन गाता रे ।  
 मैं पीव न पाया रे क्या मन का भाया रे कुछ होह न आया रे ॥  
 हूँ यहू उदासा रे मुझे तेरी आसा रे कहैं दाढ़ दासा रे ॥१०॥

**144**

Thou desiredst one thing, but I did another.  
Show me mercy : so shall I escape : if Thou wilt not, no resting place have I.

What I willed that I did : what Thou willedst, I did not.

Dadu is a guilty sinner : this I know within my heart.

Do whatever thou willest : I own my defeat

Pardon, if Thou wilt, thy slave : or if thou wilt, seize and scourge him.

**145**

Brother, only if thy soul is spotless, thy body will be spotless too : by no other means can evil be done away.

If thy soul is as charcoal, thy body will be black : try a million shifts the evil will not yield.

If the soul is poison, the body is a snake, Do what thou wilt, still the venom sticks.

If the soul is foul, the body is not bright : many toiled in vain but the evil remained.

With a spotless soul, the body is spotless—This truth, O Dadu, let all receive.

**146**

Then was I one with Him, O brother: I met my love and found true knowledge

By the touch of the magic stone I was the giver of bliss : then the folly of distinction was cast away.

In Malayagiri I found the secret : then delusions of race, and caste and family were done away.

The water, brought near to the ocean of Hari, to the uttermost drop was absorbed therein.

Vanished the secrets of all varied illusions : then in the one colour Dadu was dyed.

**147**

Nothing have I achieved, Thus all is wasted, only regrets remain.

I offered not my head, nor drank the drops of love.

Alas, what have I done?

Not with His colour dyed, nor drunken with love's nectar, no song upon my lips.

I found not my love, fulfilled my own desires, and nothing was accomplished.

I, I, am sore dismayed ; my hope is all in Thee. Cries Dadu Das.

## मलूकदास ।

मलूकदास का जन्म ज़िला इलाहाबाद के कड़ा नामी गांव में बैषाख वर्षी पंचमी सम्वत् १६३१ विक्रमी को लाला सुदरदास खन्नी ककड़ के घर हुआ था । यह लड़कपन से साधुओं की सेवा करते रहे । कहते हैं कि कबीर साहब मज़दूर की शक्ति में इन पर ज़ाहिर हुए थे । मगर इनके ज़ाहिरी गुरु विट्ठलदास द्रावड़ देश के रहने वाले थे । मलूकदास गृहस्थ थे । सम्वत् १७३४ विं में १०८ वर्ष के हो कर मरे थे । मरने से पहिले उन्होंने अपने भतीजे रामसनेही को गढ़ी पर बिठाया था । जगन्नाथ के पर्नाले के पास उनका स्थान अब तक मौजूद है और उनके नाम का रोट अब तक जारी है और परसाद के साथ उसका टुकड़ा मिलता है । उनकी समाधि कड़ा में मौजूद है । इनके चेतों ने कड़ा के अलावा और जगहों में भी इनका पनथ चलाया था । जैसे—जैपुर, युसफाबाद, गुजरात, मुल्तान, पट्टना, सीताकोइल, कालापुर, नैपाल, कावल और दक्षिण आदि देशों में ।

हमारा सत गुरु विरलै जानै ।

सुई के नाके सुमेर चलावै	सो यह रूप बखानै ॥
कीतौ जानै दास कबीरा	की हरनाकस पूता ।
कीतौ नामदेव श्री नानक	की गोरख अवधूता ॥
हमरे गुरु की अद्भुत लीला	ना कुछ खाय न पीवै ।
ना वह सोवै ना वह जागै	ना वह मर न जीवै ॥
विन तरवर फल फूल लगावै	सो तो वाका चेला ।
छिन में रूप अनेक धरत है	छिन में रहै अकेला ॥
विन दीपक उजियरा, दंखे	ऐँडी समुद्र थहावै ।
चीटी के पग कुजर बांधै	जाको गुरु लखावै ॥
विन पंखन उड़ि जाय अकासे	विन पंखन उड़ि आवै ।
सोई सिष्य गुरु का प्यारा	सूखे नाव चलावै ॥
विन पाइन सथ जग फिरि आवै	सो मेरा गुरभाई ।
कहै मलूक ताकी बलिहारी	जन यह जुगत बताई ॥१॥

अब तेरी सरन आयो राम ।

जबै सूनिया साध के मुख	पतित पावन नाम ॥
यही जानि पुकारि कीन्हों अर्ति सतायो काम ।	
विषय सेती भयो आजिज कह मलूक गुलाम ॥२॥	

## MALUK DAS

Maluk Das was born at Kara in the Allahabad District on the 5th Vedi of Vaisakh in the year 1631 (Vikrami). His father was Lala Sundar Das Khatri Kakkari. From his childhood he showed great devotion to the Sadhus. It is said that Kabir appeared to him in the guise of a coolie. But his ostensible guru was Vitthal Das—an inhabitant of Dravar. Maluk Das lived the ordinary married life and died in the year 1739 Vikrami, in his 108th year. Before his death he appointed as his successor his nephew Ram Sneh. His dwelling place near the drain of Jagannath still exists : and in his name bread is still prepared and distributed in small pieces with the Prasada to the worshippers. His cenotaph may still be seen at Kara. In other places also his disciples have established the sect, e. g., Jaipur, Yusafabad, Gujerat, Multan, Patna, Sitakoil, Kalape, Nepal, Kabul, and many places in the Deccan.

### 148

My Sat Guru is known to few,  
Can he thread a needle with Sumeru Mountain ? Such a one  
may describe that form.  
He to Das Kabir is known or to Hiranakusa's son.  
Or to Namdeva and Nanak or to the perfect Sant Gorakh.  
Wondrous are my Guru's doings : he neither eats nor drinks  
at all.  
He neither sleeps nor does he wake : he is not dead nor does  
he live.  
He who without the tree grows fruit and flowers, he is his dis-  
ciple.  
Who at one moment wears countless forms and at another  
abides alone.  
Who without lamp sees all illumined, and sets his heel in the  
mid ocean.  
Who to an ant's foot ties an elephant : such is he whom the  
Guru enlightens.  
Who without wings flies in the vault of heaven and without  
wings flies back.  
Such is the Guru's loved disciple : who launches on dry land  
his boat.  
Who without feet travels the wide world, he is my fellow-chela.  
Maluk says—All praise to Him, who has given this teaching.

### 149

To Thee for refuge am I come, O Rama.  
When from a Sadhu's lips I heard it, that Thy name is the  
cleansing of sinners.  
Learning this I cried aloud—for evil lust has sore oppressed  
me.  
All desires have left me helpless—says Thy slave Maluk.

तेरा मैं दीदार दिवाना ।

घड़ी घड़ी तुमे देखा चाहूँ सुन साहेब रहमाना ॥  
 हुआ अलमस्त खबर नहिं तन की पिया प्रेम पियाला ।  
 ठाढ़ होऊँ तो गिर गिर परता तेरे रंग मतवाला ॥  
 खड़ा रहूँ दरबार तुम्हारे ज्यों घर का बन्दा जादा ।  
 नेकी की कुलाह सिर दीये गले पैरहन साजा ॥  
 तौजी और निमाज न जानू ना जानू धरि रोजा ।  
 बांग जिर्कर तथ ही से बिसरी जब से यह दिल खोजा ॥  
 कहै मलूक अब कजा न करिहौं दिल ही सो दिल लाया ।  
 मक्का हज्ज हिये मैं देखा पूरा मुरसिदं पाया ॥३॥

हम से जनि लागे तू माया ।

थोरे से फिर बहुत होयगी सुनि पैहैं रघुराया ॥  
 अपने मैं है साहेब हमारा अजहूँ चेतु दिवानी ।  
 काहूँ जन के बस परि जैहौ भरत मरहुगी पानी ॥  
 तर हैं चितै लाज करु जन को डारु हाथ की फाँसी ।  
 जन ते तेरो जोर न लहि है रच्छुपाल अविनासी ॥  
 कहै मलूक खुप करु ठगनी औगुन राखु दराई ।  
 जो जन उबरै राम राम कहि तातें कछु न बसाई ॥४॥

नाम हमारा खाक है	हम खाकी बन्दे ।
खाकहिं ते पैदा किये	अति ग्राफिल गन्दे ॥
कहूँ न करत बन्दगी	दुनियां मैं भूले ।
आसमान को ताकते	घोड़े चाहि फूले ॥
जोरु लड़के खुश किए	साहेब बिसराया ।
राह नेकी की छोड़ि कै	बुरा अमल कमाया ॥
हरदम तिसको याद कर	जिन बजूद संवारा ।
सब खाक दर खाक है	कुछ समझ गंवारा ॥
हाथी घीड़ा खाक के	खाक खान खानी ।
कहैं कलूक रहि जायगा	औसाफ़ निशामी ॥५॥

**150**

Mad with longing for Thy vision.  
 Hour by hour I crave to see Thee · hear, O Lord Rahman.  
 Drunken, heedless of the body, I have drained the cup of love.  
 If I rise, I stagger and fall, steeped, inebriate with Thee.  
 In Thy court I take my station, as a slave born in Thy house.  
 Upon my head a covering of righteousness and a like robe upon my neck.  
 Of prayer and prostrations naught I know : I know not how to keep the fast.  
 The call to prayer and instructions were forgotten then when I sought Thee in my heart or I will not omit.  
 Maluk says, Now I can not die, now that my heart rests on Thy heart.  
 Mecca and pilgrimage I saw within my heart, soon as I found the perfect guide.

**151**

Fasten not on me, O Maya  
 Little now, thou wilt grow great: and Raghu's Lord will learn of it.  
 Within me is my Lord: O Foolish one, even now take heed.  
 You will fall into the clutches of a hard master and slave till you die at drawing water.  
 Abate your high looks, respect the bhaktas, cast from your hand the noose.  
 You will never overcome him: the immortal is his shield.  
 Says Maluk—Peace, robber: bury your wicked folly deep.  
 O'er those, whom invocation of Rama's name uplifted, you can have no power.

**152**

Our name it is dust—we are creatures of dust  
 Of dust were we made, all senseless and foul.  
 We ne'er offered worship, astray in the world.  
 Our eyes we raised sky-wards, riding swollen with pride.  
 We pleased wife and children, but the Master forgot.  
 Right's way we forsook, and practised ill deeds.  
 Him each moment remember, who fashioned this life.  
 All is dust heaped on dust, understand it, O fool.  
 Dust are horses and elephants, dust is all royal state.  
 Good deeds only, says Maluk, as memorials abide.

ना वह रीझै जप तप कीन्हें ना आतम को जारे ।  
 ना वह रीझै धोती दांगे ना काया के पखारे ॥  
 दाया करै धरम मन राखै घर में रहै उदासी ।  
 अपना सा दुख सब का जानै वाहि मिल अविनासी ॥  
 सहै कुसब्द बाद हू त्यागे छांडै गरब गुमाना ।  
 यही रीझ मेरे निरंकारकी कहै मलूक दिवाना ॥६॥

दीन बन्धु दीना नाथ मेरी तन हेरीये ॥  
 भाई नांहिं बन्धु नांहिं कुटुम परिवार नांहिं ।  
 ऐसा कोई मित्र नांहिं जाके ढिग जाइये ॥  
 साने की सलैया नांहिं रूपे का रूपैया नांहिं ।  
 कौड़ी पैसा गांठ नांहिं जासे कछु लौजिये ॥  
 खेती नांहिं बारी नांहिं बनिज व्योपार नांहिं ।  
 ऐसा काई साह नांहिं जासो कछु मांगिये ॥  
 कहत मलूक दास छोड़ दे पराई आस ।  
 राम धनी पाय के अव काकी सरन जाइये ॥७॥

जौन कोई भूखा गोपाल की मुद्द्वत का ॥  
 तौन दुर्वेसन का पैँडा निराला है ॥  
 रहते महजूज वे तो साहेब की सूरत पर ।  
 दुनियां को तर्क मार दीन को सम्हाल है ॥  
 किसी से न करे सचाल उनका कुछ और ख्याल ।  
 फिरते अलमस्त वजूद भी विसारा है ॥  
 कहते मलूक उन्हे सुभता है बेचुगून ।  
 किसी की गरज नहीं अन्तर उजियारा है ॥८॥

जो तेरे घट प्रेम है, तोकहि कहि न सुनाव ।  
 अन्तर जामी जानि है अन्तर गत को भाव ॥  
 गुप्त प्रगट जेती करी मेरे मनकी खुम ।  
 अंतर जामी राम जी सब तुम को मालूम ॥  
 सुमिरन ऐसा कीजिये दूजा लखै न कोय ।  
 श्रौठन फरकत देखिये प्रेम रारिवये गोय ॥  
 माला जपौं न कर जपौं जिभ्या कहौं न राम ।  
 सुमिरन मेरा हरि कर मैं पाया विसराम ॥९॥

**153**

He delights not in muttered devotions nor in harassing the soul.

He delights not in discarding the dhoti, nor in frequent ablutions.

Show loving kindness, cherish duty in thy heart, dwell in thy home as a recluse,

Look on all other's sorrows as thine own: so shalt thou meet with the Immortal.

Endure abuse, shun quarrels, eschew all haughtiness and pride.

In such a one delights my Lord, the Formless One: says Maluk the madman.

**154**

O Brother of the poor, Lord of the helpless, look but once upon me

No brother, no kinsmen have I: no family, no clan.

Not one friend have I, to whose dwelling I may go.

No golden ingots have I: no silver coins are mine.

No money have I in my purse, wherewith to purchase aught.

I have no farm, no garden, no merchandise, no stock to trade.

Nor have I any banker, from whom I may borrow aught.

This is the word of Maluk Das: cease to rely on others.

When you have found one rich as Rama, why seek refuge with another?

**155**

If any hungers for the love of Gopala,

The life of such a dervesh as he is rare indeed.

They are happy resting on the image of the Lord.

The world they have forsaken and upon faith taken their stand.

From no one do they need to ask: another thought fills their mind.

They roam as men inebriated—and of their bodies take no heed.

Maluk says—They see the Peerless.

They have no concern with others but are within enlightened.

**156**

If there be love within thy heart, proclaim it not abroad.

The searcher of all hearts will know thy heart's inmost feelings.

Hidden, revealed, what' er I did, the defects of my mind,  
O Rama, the searcher of all hearts, all lies plain before Thee.

Let thy prayer and praise be such that no other sees it.

Let none see thy moving lips: keep thy love a secret.

My hand counts no rosary's beads: my tongue names not Rama.  
Hari performs all my devotions: and I am given rest.

HINDI RELIGIOUS POETRY

साधो दुनियां बावरी	पत्थर पूजन जाय ।
मलूक पूजे आत्मा	कल्प मांगै कल्प खाय ॥
जैती देखी आत्मा	ते ते सालिग राम ।
बोलन हारा पूजिये	पत्थर से क्या काम ॥
आत्मा राम न चीन्ह ही	पूजत फिरं पशान ।
कैसेहु मुक्ति न होयगी	कोटिक सुनो पुरान ॥
किरतम देव न पूजिये	ठेस लगे फुटि जाय ।
कहैं मलूक सुभ आत्मा	चारों युग ठहराय ॥ १०॥

दुखिया जन कोइ दुखिये	दुखिए अति दुख होय ।
दुखिया रोय पुकारि है	सब गुड़ माटी होय ॥
हरी डार न तोड़िये	लागै छूरा वान ।
दास मलूका यों कहै	अपना सा जिव जान ॥
जे दुखिया संसार में	खोयो तिनका दुख ।
दलिहर सौप मलूक को	लोगन दीजै सुखल ॥ ११॥

दया धर्म हिरदै बसै	बोलै अमृत बैन ।
तेरह ऊंचे जानिये	जिन के नीचे नैन ॥
सब पानी को चूपरी	एक दया जग सार ।
जिन पर आत्म चीन्हया	तेही उतरे पार ॥ १२॥

MALUK DAS

**157**

Sadhus, the world is mad : it worships senseless stones.  
Maluk the Spirit worships, able to ask and eat.

As are the souls you see, the Saligrams are many.  
Serve thou the God who speaks : what profiteth a stone ?

The soul that knows not Rama, but to a stone bows down,  
How can it win release by numberless Puranas.

Serve not gods made with hands, that with a blow are  
broken.

Maluk says, all four ages perfect the Spirit abides

**158**

Let no one vex the afflicted, or affliction will vex him.  
By the afflicted's cries and tears, sugar is turned to earth.

Do not break a green branch, as a knife or arrow it will pierce.  
These are the words of Maluk Das, know its life to be as yours.

From the afflicted in the world seek to remove their pains.  
Allot, O Lord, misery to Maluk : only give all others joy.

**159**

If kindness and goodness dwell within the heart, then the lips  
speak ambrosial words.

You may know those to be highest, whose looks are lowly.

All else is but plastering with water : the one essence of all  
is charity.

They who knew the reverence due to another soul, they alone  
crossed to safety.

— 000 —

## सुन्दर दास ।

सुन्दर दास दादू पंथी थे और दूसर बैश्य कुल में उन का जन्म हुआ था । और यह जैपुर के पास दासी में जम्मे थे । इन का ज़माना सम्यक् १६७७ व १७४६ विक्रमी के बीच का है ॥

पानी चरस सदा चले चले लाव और बैल ।  
खंडा चलता देखिये कूआ न चालै गैल ॥  
कूआ न चालै गैल कहैं सब कूआ चालै ।  
जो फिरता नर कहे चले आकाश पतालै ॥  
सुन्दर आनंद अचल सुले यह देह न छानी ।  
कूप ठौर का ठौर है चले चरस और पानी ॥१॥

## SUNDAR DAS

Sundar Das was a Dadu Panthi : and was by birth a Dusar Vaisya.  
He was born at Dasau near Jaipur. He lived between the years 1677 and  
1746 Vikrami.

### 160

Water and bucket are always moving : bullocks and rope  
move too.

See, the post too also moving, but the well moves not at all.

The well moves not at all and yet all say the well is working.  
Just as the man, when walking, says the heaven and earth  
are moving.

Sundar, the soul is motionless--'tis the mortal body moves.  
The well is fixed in its fixed place: 'tis the water and  
bucket move.

## गिरधर लाल ।

गिरधर लाल बैसवाड़ा ज्ञात के बनिये थे । इनका जन्माना १६८० विक्रमी और १७४० वि० के बीच का मालूम होता है । यह भी दादू पंथी थे ।

जीवन सारा विसारा रे क्यों मन जीवन सारा विसारा रे ॥  
 प्रभु पद सेवा त्याग मूढ़ तू फिरे अंध मतवारा रे ॥  
 विषय परायण हुए जगत में निज गौरव सब हारा रे ॥  
 काम क्रोध लोभ बस होकर हित अपना न विचारा रे ॥  
 धन दारा सुत काम न आवें जिन पर कियो सहारा रे ॥  
 पाष ताप सन्ताप दुःख संब जो तू चाहे निषारा रे ।  
 गिरधर लाल शरण ले हरि की जो जग प्राण अधारा रे ॥१॥

मरजी जब चेतन्य की भक्त मारन की होय ।  
 मृग तृष्णा के नीर में बहा जाय बिन तोय ॥  
 बहा जाय बिन तोय सहारा कहीं न पावे ।  
 इत उत गोता खाय बहुरि पाछे फिरि आवे ॥  
 कहे गिरधर कविराय करुं मैं कापर अर्जी ॥  
 भक्त मारन की चेतन्य की जब होवे मर्जी ॥२॥

## GIRDHAR LAL

Girdhar Lal was a Baniya of the Baiswara caste. He seems to have lived between the years 1680 and 1740 Vikram. He also was a Dadu Panthi.

### 161

O Soul, thou hast missed all the meaning of life—why hast thou lost it so?  
Fool, ceasing to serve the feet of the Lord, thou wanderest blindly like a drunken man.  
Cleaving fast to the world's desires, thou hast abandoned all thy worth.  
Enslaved by lust and wrath and coveting, to thine own true good thou hast paid no heed.  
Wealth, wife and sons will not avail thee, upon whom thou hast relied.  
Wouldst thou be freed from sin and suffering from heart-burning and pain,  
Then, Girdhar Lal, seek the refuge of Hari, the Guardian of all life in the world.

### 162

When the thought of the conscious soul is bent on the practice of folly  
In the waters of the mirage it is swept headlong where water there is none.  
It is swept away in the waterless torrent, and no where finds a foot-hold.  
Now here now there it is plunged in the torrent, again and again it returns once more.  
Girdhar the poet cries, To whom can I make my praye  
When bent on the practice of folly are the thoughts of the conscious soul?

## हरी चन्द ।

हरी चन्द रियासत पश्चा में राजा छुत्र साल के यहाँ थे । इन की वाचत कहा जाता है कि एक बौरे को अपना गुरु कहते थे । इनका जन्माना १७१० विक्रमी और सम्बत् १७८० के बीच मालूम होता है ।

## प्रभु को पावे केषल प्रेम में ।

नां है ज्ञान में नां है ध्यान में नांहीं कर्म कुल नेम में ॥  
नां है भारत नां है रामायण नांहीं मनु नां है वेद में ।  
नां है बाद में नां है विवाद में नांहीं मतम के भेद में ॥  
नां है मंदिर में नां है पूजा में नांहीं घंटा की घोर में ।  
हरी चन्द प्रभु बांधे डोले एक प्रेम को डोर में ॥६॥

## HARI CHAND

Hari Chand belonged to the house of Raja Chatrasal in the state of Panna. He is said to have taken a demented person as his guru ; and he appears to have lived between the years 1710 and 1780 Vikrami.

**163**

The Lord is found in love alone.  
Not in knowledge, nor meditation : not in deed, nor caste,  
nor ordinance.  
He is not in Mahabharat nor Ramayana : nor Manu-Smriti  
nor Vedas.  
Not in talking or in wrangles ; nor in the differences of  
faiths.  
Not in temples nor in worship : nor in the sound of temple  
bells.  
O Hari Chand, the Lord is swinging bound by the bond of  
love alone.

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## धरनी दास ।

धरनी दास ज्ञाति के श्रीवास्तव कायस्थ थे । इनका जन्म सूबे बिहार के छुपरा ज़िले में मांझी नामक गांव में सम्वत् १७१३ विक्रमी में हुआ था । इनके मरने का वक्त ठीक नहीं मालूम होता है । मांझी का गांव सरजू नदी के किनारे पर उत्तर की ओर बसा है जहाँ अब एक रेलका बड़ा भारी पुल बन गया है । इन के बाप का नाम परसराम दास था, धरमी दास जी मांझी के बाबू के दीवान थे । बाबू इन पर बहुत भरोसा रखते थे । कुछ दिन बाद इन्होंने इस काम को छोड़ दिया और गृहस्त आशम को छोड़ कर साधू हो गये और उसी गांव में झोपड़ी डाल कर रहने लगे, इन के लिखे हुए दो ग्रन्थों का पता चला है । सत्य प्रकाश और प्रेम प्रकाश । धरनी दास की गढ़ी पर इन के गुरुमुख चेले सदानन्द बैठे यह गढ़ी अब तक कायम है । हन्दुस्तान में दूर दूर तक इनके माननेवाले पाये जाते हैं ॥

## भई कन्त दरस विन आवरी ।

मो तन व्यापै पीर प्रीतम की मूरुख जानै आवरी ॥  
 पूसरि गयो तरु प्रेम साखा सखि बिसरि गयो चित चाओरी ।  
 भोजन भवन सिंगार न भावे कुल करतूति अभावरी ॥  
 खिन खिन उठि उठि पथ निहारै बार बार पछतावरी ।  
 नैन झंजन नीद न लागै लागै दिवस बिभावरी ॥  
 देह दशा कछु कहत न आवे जस जल ओछे नावरी ।  
 धरनी धरनी अजहुं पिय पाओं तौ सहजै आनन्द बधावरी ॥१॥

मेरे प्रभु तुमहि अवर नहिं कोय बहु विधि कहत सुनत नर स्त्रोय ॥  
 तुम बिश्वास दास मन मान जुग जुंग भगत बद्रुल जाकी बान ॥  
 अवरन्ह ते मेरो होत अकाज छोड़ि कुल कानि बिसरि जगलाज ॥  
 धरनी जनम हारि भावे जीति अब मन बच कर्म हृदै प्रतीति ॥२॥

## DHARNI DAS

Dharni Das was a Srivastava Kayasth by caste. He was born in a village called Manjhi in the Chhapra district of the Province of Behar in the year 1713 Vikrami. The date of his death is uncertain. The village of Manjhi is situated on the bank of the river Surya on the north where a large railway bridge has now been built. His father's name was Paras Ram Das. Dharni Das was Divan to the Babu of Manjhi who placed implicit confidence in him. After some time he gave up his work here and abandoning his home became a Sadhu. He built himself a hut in the village and took up his residence there. Two books are ascribed to him, Satya Prakash and Prem Prakash.

He was succeeded as head of the order by his close associate and disciple Sadananda. This office still exists. His followers are to be found far and wide in Hindustan to-day.

### 164

I am mad with longing for the sight of my Lover.  
Pain racks my body for the loss of my love and fools ascribe  
it to another cause.

Love's tree has fallen with all its branches : alas, my friend,  
all that charms my mind is gone.

Food, house and ornaments give me no pleasure, all activities  
have lost their savour.

Moment by moment I rise to scan the road : to be dis-  
appointed again and again.

No salve upon my eyes : sleep comes not to me : and all  
the day is burdensome.

The state of my body no words can tell : it is as a boat upon  
the shallows.

Yet, Dharni, if even now I find my master and my love,  
forthwith will I raise the bridal strain.

### 165

Thou art my Lord and not another : though many and  
various are the ways that men may speak.

This faith of Thee Thy slave ever cherishes in his heart,  
for in all ages Bhagats say Thy nature is to love.

In others I have found no profit : I gave up pride of race,  
renounced the honour of the world.

If Dharni lose or wins his life, it matters not : now in his  
heart he trusts with thought and word and deed.

एक धनी धन मोरा हो ॥

काहू के धन सेना रूपा काहू के हाथी घोरा हो ।  
 काहू के मन मानिक मोती एक धनी धन मोरा हो ॥  
 राज न हरै जरे न अग्नि तें कैसहु पाय न चोरा हो ।  
 खरबत खात सिरात कबहिं नंहि घाट बाढ़ि नहिं छोरा हो ॥  
 नहिं संदूक नहिं भुइं खनि गाड़ो नहिं पट घालि मरोरा हो ।  
 नैन के ओझल पलक न राखौं सांझ दिवस निसि भोरा हो ॥  
 जब धन लै मति बेचन चाहैं तीनि हाट डकडोरा हो ।  
 कोई बस्तु ना हिं ओहि जोगे जो मोलऊं सो थोरा हो ॥  
 जा धन तें जन भये धनी बहु हिन्दू तुरक करोरा हो ।  
 सो धन धरनी सहजहि पायो केवल सतगुर के निहोरा हो ॥३॥

प्रभु तु मेरों प्रान पियारा ॥

परिहरि तोहि अवर जो जांचै तेहि मुख छीया छारा ।  
 तो पर वारि सकल जग डारौं जो बस होय हमारा ॥  
 हिन्दू के राम अल्लाह तुरुक के बहु विधि करत बखाना ।  
 उहु को संगम एक जहां तहवां मेरो मन माना ॥  
 रहत निरन्तर अन्तर जामी सब घट सहज समाया ।  
 जोगी पंडित दानि दसौं दिशि खोजत अन्त न पाया ॥  
 भीतर भवन भयो उजियारो धरनो निरखि सोहाया ।  
 जा नितिवेस देसंतर धौधो सो घट ही लखि पाया ॥४॥

मोसौं प्रभु नहिं दुखित तुम्ह सौं सुखदाई ॥  
 दीन बन्धु बान तेरो आइ करो सहाई ॥  
 मोसौं नहिं दीन और निरखो नर लोई ॥  
 पतित पाधन लिगम कहत रहत हौं कित गोई ॥

## 166

The one Lord is my wealth.  
 The wealth of some is gold and silver : of some, elephants  
     and horses.  
 The wealth of some is gems, rubies, pearls : the One Lord  
     is my wealth.  
 No king can seize it, no fire can burn it : no thief can find  
     it at all.  
 Spending and using will not decrease it : it can not be lost  
     on the ghat or the road.  
 No need to hide it in a chest or bury it deep in earth or wrap  
     it close in knotted cloths.  
 I do not keep it one moment hidden out of sight, day or  
     night, morning or evening.  
 When my soul would sell this wealth, in the three markets  
     there is searching.  
 There is nothing that equals its value : whatever price I ask  
     must be but small.  
 This wealth, whereby so many were made wealthy—a million  
     Turks, a million Hindus,  
 This wealth Dharni attained with ease, by the Sat Guru's  
     grace alone.

## 167

O Lord, Thou art my soul's beloved.  
 Who leaves Thee to make trial of another, let his face be  
     blackened with dust and ashes.  
 To Thee would I sacrifice the whole world, were it but mine.  
 To the Hindu Rama, to the Turk Allah : in many ways they  
     speak of Thee.  
 Where the two ways meet in one, there my heart sets her  
     belief.  
 Thou art Eternal, Thou knowest all, in every heart Thy  
     Presence dwells.  
 The Jogi, the pandit, the rich in bounty, searched on every  
     side but never found the end.  
 Within the house all was illumined : Dharni saw it and was  
     glad.  
 He, whom they sought from land to land, He was revealed  
     within my heart.

## 168

Lord, no man's pain is great as mine : to give peace none  
     has power like Thine.  
 Thy promise is to aid the wretched : come, bring me succour.  
 There is no other wretchedness like mine : consider all  
     mankind and see.

मांसों नहि पृतित और देखो जग होई ॥  
 अधम को उथारण तुम चारों जुग आई ।  
 मोते अब अधम आई कवन धौं बड़ाई ॥  
 धरनी मन मानिया एक ताग में पिराई ।  
 आपन कर जान लेहु कर्म बन्ध छोई ॥५॥

दिन चार को संपति संगर्ति है इतने लगि कौन मनी करना ।  
 इक मार्सिक नाम धरो दिल में धरनी भवसागर जो तरना ॥  
 निज हक पहिचानु हकीकत जानु न छोड़ ईमान दुनी धरना ।  
 पग पीर गहो पर पीर हरो जिवन ना कबू हक है मरना ॥६॥

ज्ञान को बान लगो धरनी जन सोवत चाँकि अचानक जागे ।  
 छूटि गयो विषया विष बन्धन पूरन प्रेम सुधारस पागे ॥  
 भावत थाद विवाद निरवाद न स्वाद जहां लगि सो सब त्यागे ।  
 मूँदि गई अखियां जब ते तब ते हिय में कल्पु हेर न लागे ॥७॥

दियो जिन प्रान काया सुख सम्पति  
 बीच मिलं तिन्ह नेह न कौरे ।  
 होतो कहा औ कहा कहि आयो  
 सो क्यों विसराय करौ कल्पु औरे ॥  
 जोग औ त्याग बैराग गहो  
 धरनी धन काज कहा पचि दौरे ।  
 अन्तहि तो तजि हैं सब तोहि  
 सो तू न तजै अबहीं क्यों न बौरे ॥८॥

धरनी प्रभु की आरती करिये वारम्बार ।  
 ऊठत बैठत सोयते अहनिसि सांझ सकार ॥  
 सांझ समय कर जोरि कै उभै धरी जस गाव ।  
 धरनी दास सुचित है गुरु भक्त न सिर नाव ॥९॥

## DHARNI DAS

The Veda proclaims Thee purifier of sinners: where then  
dost Thou hide Thee?

There is none so stained with sin as I: though Thou  
searchest through the world.

To uplift the sinful, Thou hast come in all four ages.

Where wilt Thou find a sinner, whose sins are great as  
mine?

Dharni longs with all his heart; thread him as a bead upon  
Thy cord.

Take him and make him Thine and free him from the bonds  
of Karma.

### 169

For but four days thy wealth is thy companion: it lasts so  
short a spell, why care for it?

Keep in thy heart the one Lord's name: O Dharni, if you  
would cross the ocean of the world.

Learn thy true duty, know the truth: renounce not faith:  
this world is not thy home

Hold fast to the Saint's feet, and relieve the pains of others:  
life is of little worth and death is sure.

### 170

Pierced with the arrow of wisdom, O Dharni, startled  
sleepers suddenly awoke.

The poisoned bonds of evil were loosened: they were steeped  
in the perfect pure nectar of love.

They cared no more for arguings, wrangles and dogma: all  
they had relished, they now abandoned.

Their eyes were closed from the very moment, that the  
inward sight in the heart was theirs.

### 171

Endowed with soul and body, happiness and riches, why did  
you not find love in the midst of these?

What doest thou? What was thy promise at thy coming?  
Why hast thou left it to pursue another aim?

Practice Joga, renunciation and the recluse life, O Dharni:  
why wear yourself to death in pursuit of riches?

At the last all these will desert thee: why not, O fool,  
desert them now?

### 172

O Dharni, offer ceaseless Arti to the Lord.

When thou risest, sittest, sleepest, night and day, at eve and  
at dawn.

Join thy hands at evening time, and for two hours sing his  
praise.

O Dharni Das, with mind composed bow down thy head with  
the Guru's worshippers.

धरनी भरमी बाह्यने वसाहिं भरमं के देस ।  
 करम चढ़ावहि आप सिर अवर जेले उपदेस ॥  
 करनी पार उतारि है धरनी कियो पुकार ।  
 साकित बाह्यन नहिं भला भक्ता भला चमार ॥  
 मास अहारी बाह्यना सो पापी थहि जाउ ।  
 धरनी सुद्र बैश्नवा ताहि चरन सिर नाउ ॥१०॥

कुल तजि भेष बनाइयां हिये न आयो सांच ।  
 धरनी प्रभु रीझे नहीं देखत ऐसो नांच ॥  
 भेष लियो दाया नहीं ध्यान धतूरा भाँग ।  
 धरनी प्रभु काचा नहीं जो भूलत ऐसे स्वांग ॥११॥

## DHARNI DAS

**173**

O Dharni, the deluded Brahmans dwell in the city of delusion.

They pile on their heads a burden of Karma and preach long sermons to other folk.

The power of deeds will bring you to salvation : this, Dharni, they proclaim aloud.

A worldly Brahman is altogether worthless : a Chamar with devotion is better far.

A Brahman that hunts flesh for food, will be swept away in the flood of sin.

O Dharni, if a Sudra be Visnu's devotee, at his feet bow down your head.

**174**

He left his home, in the guise of Sadhu : but truth was never in him.

Dharni, the Lord takes no delight, looking on such a pose as this.

The habit he wore but knew not mercy : his thoughts are all of Bhang and Dhatura.

Dharni, the Lord is not so simple, as to be fooled by such a show.

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## यारी साहब ।

यारी साहब ज्ञात के मुसलमान थे दिल्ली में अपने गुरु और साहब के पास रहते थे। और अपने गुरु के पास इसी जगह सतसंग कराते थे। इनका ज़माना सम्बत् १७२५ और १७८० के दरमियान मालूम होता है। इनके चेले केशव दास, सूफी शाह, शेख शाह और मुहम्मदशाह थे। ग़ज़ीपुर और बलिया में इनके गीत अक्सर गाये जाते हैं।

बिरहिनी मंदिर दियना वार ॥

विनवाती यिन तेल जुगति सौं विन दीपक उजियार ॥  
प्रान पिया मेरे गृह आयो रचि पञ्चि सेज सँवार ॥  
सुखमन सेज परम तत रहिया पिय निर्गुन निरंकार ।  
गावहुरी मिलि आनंद मंगल यारी मिलिन के यार ॥६॥

सत गुरु है सत पुरुष अकेला	पिंड ब्रह्मण्ड के बाहर मेला ॥
दूर ते दूर ऊंचे ते ऊंचा	बाट न घाट गलो नहिं कूचा ॥
आदि न अन्त मध्य नहिं तीरा	अगम अपार अति गहिर गंभीरा ॥
कच्छु दृष्टि तहं ध्यान लगावे	पल मह कीट भृंग है जावे ॥
जैसे चकोर चन्द के पासा	दीसै धरती बसै अकासा ॥
कह यारी ऐसे मन लावे	तब चातुक स्वाती जल पावे ॥७॥

देखु बिचार हिये अपने नर	देह धरौ तौ कहा बिगरो है ॥
यह मही को खेल खिलौना बनो	एक भाजन नाम अनंत धरो है ॥
नेक प्रतीत हिये नहिं आवत	भर्म भुलो नर अवर करो है ॥
भूषन ताहि गलाइ के देखु	यारी कंचन ऐन का ऐन धरो है ॥८॥

## YARI SAHIB

Yari Sahib was a Musalman. He lived at Delhi with his Guru Bir Sahib, and with his guru frequented the company of Sants. His date seems to fall between 1725 and 1780. His disciples were Kesav Das, Sufi Shah, Sheikh Shah, and Mohammad Shah. His songs are sung in Ghazipur and Ballia.

### 175

Soul parted from thy Love, kindle a lamp within the shrine.  
There is no wick, nor lamp, nor oil : yet shall there be light,  
I know not how.  
The Lord of my soul to my house has come. let my bed be  
decked with coverings rare.  
In the bed of my heart with bliss transported the Eternal  
Essence rested, my Lord transcendent, without form.  
Come and with one heart sing the joyful bridal song : for  
Yari has met his Love.

### 176

The Sat-Purusa alone is Sat-Guru : beyond the body seek  
for Him : without the world.  
Further than furthest, higher than the highest : no track, no  
landing place has He, no path, no road.  
Without beginning end or midway, limitless : boundless,  
fathomless, unplumbed.  
Gaze upon Him, as the tortoise towards its eggs : in a  
moment comes the wondrous transformation.  
As the Chakor draws near the moon, which seen on earth is  
yet in heaven.  
So must the mind be fixed on Him, says Yari : then shall  
Chatrik gain the Swati drop.

### 177

O man, within your heart consider, what sin has caused you  
to take body.  
Tis a plaything made of earth, to play with : the pot is one,  
though it bears many names.  
No grain of faith lodged in his heart : astray in errors man  
lives perversely.  
Test the ornament, refine it : perfect and pure the gold is  
there.

## HINDI RELIGIOUS POETRY

प्रांथा पूछै आफताब को रे उसे किस मिसाल बतलाइये जी ॥  
उहां नूर तज़्ज़ी बीच है रे थेरंगी रंग दिखाइये जी ॥  
सब अंधरे मिलि दलील करें बिन दीदा दीदार न पाह्ये जी ॥  
यारी अन्दर यक़ीन बिना इलिम से क्या बतलाइये जी ॥धा॥

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YARI SAHIB

178.

The blind man asks me of the sunshine. To what can one compare it for him?

There is the light in all its splendour : it has no colour yet it colours all.

The blind collect and ask for proofs : but without sight no vision can they have.

O Yari, when there is no faith within, who can explain by mere imparted lore?

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## लोक नाथ का समय ।

लोक नाथ अक्सर लोक दास के नाम से भी मशहूर हैं, ज्ञात के चौबे और बूदी के रहनेवाले थे। इनकी गिनती दादू पंथियों में है। इनका ज़माना सम्यत् १७३० व १७४० विक्रमी के बीच का है।

आरती सदाही होत सन्त घट मांही ।  
 ब्रह्म जोत प्रगट भई विकसत दरसाई ॥  
 वेद के बजंत्र बाजे ज्ञान धूषभहकन लागे ।  
 समता चित्र छाय रही जिभया गुण गाई ॥  
 प्रेम की जो बाती लागी विकल ब्रह्म जोत जागी ।  
 अनुभवसों दुर्मति भागी एक संग मिल जाई ॥  
 सोहंग धुन शंख पूरि भेद भरम किये दूर ।  
 इत उत सब चित्र सरूप आतम दरसाई ॥  
 कहत कहि लोक दास आश्चर्य कियो प्रकाश ।  
 आति हृदय होत हुलास जन्म मरण नाही ॥१॥

## LOK NATH

Lok Nath is also well known under the name of Lok Das. He was a Chaube by caste and an inhabitant of Bundi. He is regarded as a Dadu-Panthi. He lived between the years 1730 and 1790.

### 179

Arti is ever offered within the hearts of Sants.  
The light of Brahma is revealed and blossoms clear to view,  
The music of the Vedas is sounding and wisdom's incense  
burning.  
The mind is established steadfast: and the tongue sings the  
praises.  
The wick of love is fixed therein: the flame of Brahma  
blossoms.  
Folly flees from understanding: the perfect union is won.  
The conch shell thrills the word "Sohan," driving doubts  
and error hence.  
On this side and on that the Essence of the All is seen—the  
vision of the Eternal Soul revealed.  
Lok Das the poet says—Wonderful is the light revealed.  
Joy and happiness it brings—birth and death are no more.

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## दरिया साहब विहारी ।

यह बीरन शाह जो उज्जैन के स्वत्री थे उनके बेटे थे । बीरन शाह के पुरुषा बक्सर के पास जगदीशपुर में राज करते थे । दरिया साहब का जन्म धटकंधा ज़िला आरा में जो दुमरांव से ७ कोस दक्षिण है हुआ था । उन की मा का खान्दान इसी जगह रहता था दरिया सागर के अल्लीर में यह लिखा है कि वह सम्वत् १८३७ विं ० भाद्रौ बढ़ी ४ को मरणे, दरिया पंथियों में यह मशहूर है कि उनकी उम्र १०६ वर्ष की हुई थी । इस हिसाब से उनका जन्म सम्वत् १७३१ विं ० को हुआ था ॥

धन्य जिवन ताको है ज्ञाना	पुरुष पुरान जिन सुमिरन ठाना ॥
सोई संत सोई निर्बानी	नीर क्षीर विवरन करि आनी ॥
हंस सदा निर्मल सुख पावै	रहै अलेप ज्ञान लव लावै ॥
मीन पंथ साधु गहु ज्ञानी	ऐसी मन की प्रतिमा जानी ॥
आवत जात करै पहिचानी	पूरन पद है निर्गुन बानी ॥
पावै भेद शब्द निजु सारा	छुप लोक है राह सिधारा ॥
सत गुरु ज्ञान जबै होय भाई	दरसन देखि संसय मिटि जाई ॥१॥

साखी ।

मिटि है संसय सत शब्द से जो गुरु मिलै करार ।  
सत गुरु बिना पार नहिं भरमि रहा संसार ॥

सत नाम विचारै कोई अजर अमर पद पावै सोई ।	एक अच्छुर जो धुनि करु भाई निअच्छुर भगति प्रेम पद पाई ॥
एक अच्छुर जो धुनि करु भाई	निअच्छुर भगति प्रेम पद पाई ॥
निअच्छुर जानु जंतते धीचा	सद्द के बानै जम भौ नीचा ॥
निअच्छुर पंडित करै विचारा	देखो बेद निजु सुराति तोहारा ॥
बादी मिलै न निर्मल ज्ञाना	बादि करै सो जमपुर जाना ॥
बादी तजि सीतल गहु धोरा	तबही मिलहि अनूपम होरा ॥

## DARYA SAHIB BIHARI •

He was son of Biran Shah Khatri of Ujjain, ancestors of Biran Shah were rulers of Jagdishpur near Buxar. Darya Sahib was born at Dharkanda, District Arrah, which is 14 miles from Daimraon, and his mother's family lived in this place. At end of Darya Sagar we read that he died on 4th Bhadon of 1837 Vikrami. Darya Panthis believe that he died at the age 106. If it is so then he must have been born in 1731 Vikrami.

### **180**

Know his life to be blessed in deed, who has set himself to meditate upon Purusa Purana.

He is the Sant, has gained release, who can divide the milk from water.

The swan will ever enjoy unclouded bliss, who remains unspotted, wisdom's lover.

The path of the fish will the wise Sadhu follow: this is the image that his mind reflects.

At coming and going take heed and know that Nirgun's word is the final goal.

So one attains the secret of the Sabda, its very essence, and pursues the road to the world unseen.

To whom the knowledge of the Sat Guru is given, he sees the vision, all his doubts are ended.

*Sakhi.* Before the true Sabda doubt will vanish, if one finds the Mighty Guru.

Without the Sat Guru can none pass over: the whole world wanders in illusion.

### **181**

Whoso will consider the true name, he will attain the goal changeless, immortal.

One Letter, brother, chanted ceaselessly by Thee, the Letterless, the goal of love's devotion Thou canst win.

The bodiless \*Letter long drawn out: with the arrow of Sabda was Jama brought low.

This Letterless, ponder it, O Pandit: give all your mind to it as to the Veda.

The disputant can never win 'the knowledge that is pure': disputing leads to the city of Jama.

Leave disputation and lay hold on calm and patience: then the priceless Guru is thine.

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\* Om,

जब छूटाई मन को विस्तारा तब पैहौ शब्द निजु सारा ॥  
 बेद पढ़े नहिं हांहि बड़ाई पत्थल पूजि जो तिलक लगाई ॥  
 सब घट ब्रह्म और नहिं दूजा आतम देव के निर्मल पूजा ॥  
 सच्च नाम है निर्मल बानी ताको खोजहु पंडित ज्ञानी ॥२॥

जिधन मुक्ती जन रहत भव सिधु पार उतारही ॥  
 जन जानि भजु सत नाम के सुगंध परिमल पावही ॥  
 दनुज दानव ज्ञान की गति प्रीति पथ सो पावही ॥  
 हरही कलिमल जुगति जीवन सन्त सो गुन गावही ॥  
 परमारथ परमानन्द पिय पर सुरति लगाइये ।  
 ज्यों सरदै को चन्द जग जीवन गुन गाइये ॥३॥

अब के बार वक्स मोरे साहिब तुम लायक सब जोग हो ॥  
 गुर्नंह बक्सिहौ सब भ्रम नसिहौ रखिहौ अपने पास हो ॥  
 अछै विरिक्त तर लै बैठे है तहवां धूप न छांह है ॥  
 चांद न सुरज दिवस नहिं तहवां नहिं निसु दिन होत विहान है ॥  
 अमृत फल मुख चाखन दैहौ सेज सुगंध सुहाय है ॥  
 जुग २ अचल अमर पद पैहौ इतनी आर्ज हमार है ॥  
 भौसागर दुख दारु न मिटि है छुटि जैहै कुल परिवार है ॥  
 कह दरिया यह मंगल मूला अनूप फूलै जहां फूल है ॥४॥

भीतर मैलि चहल के लागी ऊपर तन का धोवे है ॥  
 अबिगति मुरति महल के भीतर वा का पथ न जोवे है ॥  
 जुगति बिना कोइ भेद न पाये साधु संगति का गोवे है ॥  
 कह दरिया कमश्वलत मूर्ख सीस पटकि क्या रोवे है ॥५॥

The aimless wandering of the mind once banished, then the  
Sabda's true essence is revealed.

They are not great, nor is great honour theirs, who worship  
stones and mark them with the tilak.

In every heart is Brahm, there is none other: the Spirit-  
God is served with pure worship.

The true name is the One pure strain: for this then seek,  
O Pandit, and be wise

**182**

The soul that wins release while yet in life, has safely passed  
over the world-ocean.

To them who with understanding chanted the true name, to  
them is known the choicest of all perfumes.

Even Danuja and Danava by the way of knowledge have  
found delight in the path of love.

By ordering his life he can remove the mire of Kali Juga,  
and Sants will sing his praise.

Upon the loved one fix your thoughts, who is all blessing  
and all blessed.

As moon-light in winter (unregarded) so in this life sing  
your praise.

**183**

Now, even now, O Lord, forgive me.

Forgive my sins, destroy all doubts, and keep me close  
beside Thee.

Seat me beneath the tree that thou hast fashioned, where  
there is neither sun nor shade.

Where is neither moon nor sun, nor day nor wind, nor eve  
nor morning.

Give me to taste immortal fruit, a bed perfumed with  
fragrance.

From age to age give me the state changeless unending: this  
is my request of Thee.

Life's feverish ills no drug can banish: let heir and family  
be all removed.

O tell me, Darya, of the root of happiness, where does the  
matchless floweret bloom?

**184**

When all within is mire and dirt what profits bathing the  
outer shell?

The Form invisible is\* within the palace to that thou dost  
not bow the head.

Without long striving none wins the secret—what avails it to  
roam in the company of Sadhus?

Says Darya, Thou abandoned wretch, Thou fool, why dost  
thou weep and beat thy brow?

## दरिया साहब मारवाड़ी ।

दरिया साहब मारवाड़ के जैतारन नाम गांव में भाद्रों बढ़ी ८ सम्वत् १७३३ बिक्रमी को एक मुसलमान खान्दान में पैदा हुए थे । अगहन सुदी पूरणमासी सम्वत् १८१५ विं को ८२ वर्ष की उमर के होकर मर गये । उस ज़माने में बख़्त सिंह राजा था और इनका बाप जात का धुनिया था ॥

जो धुनिया तोभी मैं राम तुम्हारा ।

अधम कमीन जाति मति हीना तुम तौ हौ सिरताज हमारा ॥  
 काया का जंघ शब्द मन मुठिया सुख मन तांत चढ़ाई ।  
 गंगन मंडल में धुनिया बैठा मेरे सत गुरु कला सिखाई ॥  
 पाप पान हर कुबुध कांकड़ा सहज सहज मुड़ जाई ।  
 घुँड़ी गांठ रहन नहिं पावै इक रंगी होय आई ॥  
 इक रंग हुआ भरा हरि चोला हरि कहै कहा दिलाऊ ।  
 मैं नांहीं बे अन्त का लोभी बकसौ मौज भक्ति निज पाऊ ॥  
 किरण करि हरि बोले बानी तुम तौ हौ मम दास ।  
 दरिया कहै मेरे आतम भीतर मेलो राम भक्ति विश्वास ॥१॥

आदि अन्त मेरा है राम उन बिन और सकल बेकाम ॥  
 कहा करूं तेरा बेद पुराना जिन है सकल जगत भरमाना ॥  
 कहा करूं तेरी अनुभौ बानी जिन में मेरी बुद्धि भुलानी ॥  
 कहा करूं ये मान बड़ाई राम बिना सबही दुख दाई ॥  
 कहा करूं तेरा सांख और जोग राम बिना सूब बंधन रोग ॥  
 कहा करूं इन्द्रिय का सुख राम बिना देवा सब दुख ॥  
 दरिया कहै राम गुरु मुखिया हरि बिन दुखी राम संग सुखिया ॥२॥

## DARYA SAHIB MARWARI

Darya Sahib was born of Musalman parents at the village of Jaitaran in Marwar in the month of Bhadon, (August-September) of the year 1738 V In the month of Aghan (November-December) at full moon he died at the age of 82 years. At this time Bakht Singh, whose father belonged to the carder caste, was ruling.

### 185

Though but a carder, yet am I Thine, O Rama: a sinner, mean, devoid of knowledge, yet Thou art the crown upon my head.

The body is my carder's staff, Sabda of the mind the striker, and energy the stretched gut.

In the vault of heaven the carder sits, this art my Sat Guru has taught me.

The leaves of sins, the seeds of follies with quiet ease are sifted out.

No roughnesses no knots remain there and all will be of the one colour.

When of one colour, Hari fills the garment. and Hari asks What shall I give Thee?

The timeless state I do not crave: give as Thou wilt, but grant devotion.

Hari was gracious and thus addressed me, in very truth thou art my servant.

Darya says, Within my soul mingle faith and to Rama devotion.

### 186

For me the beginning and the end is Rama: without Him all else is useless.

What shall I do with your Veda and Purana? the whole world is misled by them.

What shall I do with your reasoned discourses? therein my mind is led astray.

What shall I do with name and fame? without Rama all are sources of sorrow.

What shall I do with your Sankh and Joga? without Rama these are the fetters of disease.

What shall I do with the senses' pleasures? without Rama all yield naught but pain.

Darya says, the illumined of Rama, without Hari is grieved, with Rama is blessed.

नाम बिनाया करम नहि छूटै ॥

साध संग और राम भजन बिन काल निरन्तर लूटै ॥  
 मल सेती जो मल को धोवे सो मल कैसे छूटै ॥  
 प्रेम का साबुन नाम का पानी दोय मिलि तांता दूटै ॥  
 भेद अभेद भरम का भाँड़ा चौड़े पड़ पड़ पूटै ॥  
 गुरु मुख शब्द गहै उर अन्तर सकल भरम से छूटै ॥  
 राम का ध्यान दू धर रे प्रानी अमृत का मैंह बूटै ॥  
 जन दरियाव अरप दे आगा जरन मरन तब दूटै ॥३॥

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## DARYA SAHIB MARWARI

**187**

Without the Name, there is no release from Karma.  
Without the company of Sadhus and Rama's meditation,  
    Kal's ravaging ceases not  
If the dirt be washed with dirt, how can the dirt be cleansed  
    away.  
The soap is love, the Name is water: mingle these its hold  
    is broken.  
Secret or plain, tis a pot of doubt, to be shattered in the  
    open street.  
Grasp in thy heart the words from the Guru's lips, and be  
    set free from all thy doubts.  
O soul, hold fast the thought of Rāma, this is an outpoured  
    shower of amrita.  
O Darya, when man makes the offering of self, the bonds of  
    birth and death are broken.

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## गुलाल साहब ।

गुलाल साहब जाति के क्षत्रिय थे और बुज्जा साहब के सब से बड़े चेले थे । और जग जीवन के गुरु भाई और भीखा साहब के गुरु थे । इन का ज़माना समवत् १७५० विं और समवत् १८०० के दर्मियान पाया जाता है । गुलाल साहब ज़मीदार थे और इन के गुरु बुज्जा साहब जिनका असली नाम बुलाकी दास था इन के नौकर थे ॥

मूढ़ रे निर्फल दिन जाय मानुष जन्म बहुर नहिं पाय ॥  
 कोइ काशी कोइ प्राग नहाय पांच चोर घर लूटहिं बनाय ॥  
 करि ज्ञान राखहिं मन आसा फिर फिर नरक कुंड में बासा ॥  
 खोजो आप चितै कै ज्ञाना सत्त गुरु सत बचन पखाना ॥  
 समय गये पछ्डे पछुताव कहें गुलाल जात है दांव ॥१॥

मोर मन मतवलवा रहल लोभाय ॥  
 बटिया न चलत उबट देत पाय ।  
 तजि अमृत विषही फल खाय ॥  
 छोड़लस घर बन फिरत बहाय ।  
 अकरम काम करत न लजाय ॥  
 कासों कहों दुख कहत न जाय ।  
 करत अनीत न अंग समाय ॥  
 कह गुलाल हम सत गुरु पाये ।  
 मन बांधल हम सहज समाये ॥२॥

झुंठ सेवा नर करत आस नाम बिना नहिं पैहौ बास ॥  
 तीरथ बरन देव आराध केहु पूङ्खहि ना जमबांधहि बांध ॥  
 यहि विश्वास भुलै मत कोय मांझ धार में बोरहिं सोय ॥  
 लोक वेद मह रत संसार राम न चीन्हहिं मुरख गंवार ॥  
 ऐसाहि समय गये दिन बीती बार न ढहत बालु कै भीती ॥  
 कहै गुलाल मूढ़ हम भाई सबहिं सयाने हम बौराई ॥३॥

## GULAL SAHIB

Gulal Sahib was a Kshatriya and the foremost of Bulla Sahib's disciples. He was a fellow-disciple of Jagjivan and the Guru of Bhika Sahib. He lived between the years 1750 and 1875 V. Gulal Sahib was a landowner and Bulla Sahib, whose original name was Bulaki Das, was his servant.

### 188

O fool, fruitless your day is passing · not again will you gain this birth as man.  
Some bathe at Kasi, some at Prayag, while the five thieves make havoc of their house.  
They put their trust in these ablutions : again and again they find their home in the pool of hell.  
Search, arouse your understanding, the Sat Guru's true word is sure.  
When the moment is passed, remorse will follow—says Gulal, the chance is fleeting.

### 189

My mind is drunk with covetousness.  
It does not keep the road but goes astray.  
Refusing amrit it feeds on poisonous fruits.  
It leaves the house to wander in the jungles,  
Does evil deeds and feels no shame.  
To whom shall I complain ? No words can tell my grief.  
Its deeds are perverse and its body uncontrolled.  
Says Gulal, I found the Sat Guru.  
My mind I fettered and entered into rest.

### 190

Men serve a lie and build their hopes on it : without the Name they find no dwelling.  
Pilgrimage, fast, the service of images : Jama cares not a jot but binds them fast.  
By such beliefs let none be cozened, else in mid-stream he sinks and drowns. •  
The world is besotted with Lok and Veda, benighted fools they know not Rama.  
Thus chances have gone and days been wasted, again and again the wall of sand crumbled.  
Says Gulal, I am counted a madman : all others wise and I demented.

HINDI RELIGIOUS POETRY

जो पै कोइ प्रेम को गाहक होई ।

त्याग करै जो मन को कामिना	सीस दान दै सोई ॥
और अमल की दर जो छोड़ै	आप अपन गति जोई ।
हरदम हाजिर प्रेम पियाला	पुलकि पुलकि रस लोई ॥
जीव पीव महँ पीव जीव महँ	बानी बोलत सोई ।
सोई सभन में हम सबहन महँ	बूझत बिरला कोई ॥
धाकी गति कहा कोई जानै	जो जिय सांचा होई ।
कह गुलाल वे नाम समाने	मत भूले नर लोई ॥५॥

प्रभु जी हूजिये जन को दयाल ।

जन अपराधी कोटि औगुनी	तौ करिये प्रतिपाल ॥
सुरग पाताल मृत लोक जहाँ लग	यह सब तुम्हरो ख्याल ।
जहाँ पगु देइ जहाँ लागि निरखों	तो बड़ही जंजाल ॥
हरदम नाम तुम्हारो लिये	फिरौं तौ तुम्हरी नाल ।
घाटि बाढ़ी एकौ न चलायो	लहौ न एकौ हाल ॥
बकसो सील छिमा से दया निधि	यह घर देहु गुलाल ।
करिये कृष्ण बिरद निज जन पर	चलिये अपनी चाल ॥५॥

प्रभु को तन मनु धन सब दीजै ।

रैन दिवस चित अनत न जावे	नाम पदारथ पीजै ॥
जबते प्रीति लगी चरनन सों	जग संगति नहिं कीजै ।
दीन दयाल कृपाल दयानिधि	जो आपन करि लीजै ॥
दूँढ़त फिरत जहाँ तहं जग में	काढ़ बोध न कीजै ।
प्रभु कै कृष्ण औ सन्त थचन ले	हिरदे में लिख लोज ॥
कह बरनौं बरनत नहिं आवै	दिल चरबी न पसीजै ।
कह गुलाल याही बर मांगौं	सन्त चरन मोहि दीजै ॥६॥

**191**

If one would make a bid for love.  
 Let him renounce his heart's desire and offer his head a sacrifice.  
 Let him desert the way of actions, and seek to know his self's true state.  
 Ever before him is Love's cup, joyfully he tastes its sweet-ness.  
 The soul in Hari, He in the soul. He it is who speaks this word.  
 He is in all, we all in Him : but few are they who understand it.  
 That Jiva's state, who is wholly true, who can know ?  
 Gulal declares them united with the Name: this let none forget.

**192**

O Lord, be merciful to men.  
 Men are stained with the guilt of a million sins, yet be Thou their protector.  
 Heaven, the worlds below, and hell, far reaching : all are Thy thought's creation.  
 Wherever I set foot, far as my eyes can range, all is great be-wilderment.  
 With Thy Name ever on my lips, always I would walk beside Thee.  
 Neither loss nor gain send Thou to me but keep me ever in one stay.  
 Grant me, O Treasury of Mercy, Thy pardon and Thy peace : grant this to Gulal.  
 As Thou didst promise, show mercy unto men : be as Thou wert ever wont.

**193**

Offer to the Lord the body, soul, and substance.  
 Nor day nor night let the mind wander, drink deep of the precious Name.  
 Since I found sweet refuge at Thy feet, with the world I have no fellowship.  
 O Gracious to the poor, Generous and Merciful, take me and make me Thine.  
 For wandering and searching up and down the world, let no one be accounted wise.  
 The mercy of the Lord and the words of Sants, take and write them in thy heart.  
 I would tell it all, but words to tell it fail me : nothing melts the hardness of my heart.  
 Gulal says, this boon alone I ask : at the Sants' feet give me a place.

मोहि नाम मिला वहु कौने गुना प्रभु करि लीजै अपनो जना ।  
 दुख सुख सम्पति जीव को लागी अन्त काल बसि सात जना ॥  
 यह मन चंचल चोर अन्याई भक्ति न आवत एककिना ।  
 कृपा कियो प्रभु दृष्टि निहारौ सब थकि लागि रहन कोना ॥  
 अमर मोर पिया उपजे न विनसे पुलकि २ मिलि है गवना ।  
 कह गुलाल हम भये सोहागिनि अब नहि अवना नहिं जवना ॥७॥

सोई दिन लेखे जा दिन सन्त मिलाप ।  
 सन्त के चरन कमल की महिमा मोरे बूते बरनी न जाई ॥  
 जल तरंग जलही में उपजे फिर जल माँहि समाई ॥  
 हरि में साध साध में हरि हैं साध से अन्तर नाहिं ॥  
 ब्रह्म विश्व महेश साध संग पाले लागे जाहिं ॥  
 दास गुलाल साध की संगत नीच परम पद पाँहि ॥८॥

GULAL SAHIB

**194**

O Thou most mighty, make me one with Thee, take me for  
Thy servant, Lord.

Pain, pleasure, wealth cling about the soul : the seven clutch  
it fast.

The mind is unstable, a thief and lawless : Bhakti has no  
place therein.

The Lord was gracious, He looked upon me : all else was  
weariness and set aside.

My Lover is Immortal : he is not born, he does not die :  
joyfully my union is accomplished.

Gulal says, Now am I wedded wife : there is no more coming,  
no more going.

**195**

Count the day happy, when one meets a Sant.

The praise of the Sant's lotus feet, to tell it my poor skill  
is baffled.

Upon the lake the wave uprises, and in the lake again is  
merged.

In Hari is the Sadhu, in the Sadhu Hari. beyond the Sadhu  
there is naught.

Brahma, Visnu, Mahesa keep fast by the Sadhu : therefore  
follow thou with them.

O Gulal Das, in the Sadhu's company the lowly finds the  
eternal bliss.

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## बुज्जा साहब ।

यह गाझीपुर के मुरुकुड़ा गांव में सत संग कराते थे । यह खुद तो यारी साहब के चेले थे, और जगजीवन साहब और गुलाल साहब के गुरु थे । इन की समाधि मुरुकुड़ा गांव में मौजूद है । इनका ज़माना सम्भवत् १७५० और १८२५ के बीच में जान पड़ता है ॥

हे मन करु गोविन्द सों प्रीत ।

बीच मैदान में देहयो चौहट नगारा जीत ॥	नैन दरसन पेख ।
श्रवन सुनि ले नाद प्रभु की	देखही कोउ भेष ॥
अचल अमर अलेख प्रभु जी	प्रेम सों लवलीन ।
भाव संग तू भक्ति कर ले	मुलुक तीनों छीन ॥
सुरति सों तू बेर बांधो	नाम सों लवलीन ।
अधम अर्थीन अजाति बुज्जा	आपने पद दीन ॥१॥
अर्थ धर्म अरु काम मोक्षाह	

जिन को हरि नाम सों नेह लगो	तिनको अब ग्रेह की काहे आसा ॥
परतीत बनी जिन साधुन सों	जिन गगन गुफा में दियो बासा ॥
जग मग जोति अपार विराजत	जम जालिम की करी फांसा ॥
बुज्जा हिरदय विचारि बोलै	बन्द छोड़ निरंजन देखु तमासा ॥२॥

जिवन हमारा सुफल भो हो	सैंयां सुतल समीप ।
एक पलक नहिं बिलुरे हो	साँईं मोर जिहीत ॥
पुलकि पुलकि रति मानल हो	जामल परतीत ॥
मन पवना से जासन हो	तिरखेनी तोर ।
हम धन तहंवा विराजल हो	लिहले रघुबीर ॥
सुरति निरति ले जाइब हो	पाइब गुरु दीति ।
बहूरि न यह जग आइब हो	गाइब निर्गुन गीत ॥
जन बुज्जा धर छाइब हो	बारब तहं जोति ।
अनहद ढंक बजाइब हो	हानि कबहुं न होति ॥३॥

## BULLA SAHIB

Bulla Sahib belonged to a community of Sants at the village of Murukura. He attached himself to Yari Sahib as his chela and was himself the Guru of Jagiyan Sahib, and Gulal Sahib. His tomb is to be found at the village of Murukura. He lived between the years 1750 and 1824 V.

### 196

O Soul, cherish the love of Govind.  
In the open field you will sound the drum of victory.  
Hear with your ears the accents of the Lord, and with your eyes behold the vision.  
Immovable, Immortal, viewless is the Lord, in whatever form you see Him.  
With your inmost being do Him Bhakti, wholly immersed in his love.  
Bind your mind into a raft, so will the three worlds be transparent.  
Unworthy, helpless, and of low degree is Bulla, but he has devoted himself to the Name.  
Arth, Dharm, Kam, and Moksh, fall each into its place.

### 197

Those who have known the Love of Hari's Name, for their house have now no care.  
Ever they revered the Sadhus and made their abode in the vault of heaven.  
In splendour they live and measureless light : the noose of pitiless Jama is cut.  
Bulla proclaims his inmost thought : free from Niranjan's bonds review the show.

### 198

Now my life has born fair fruit, because my Love has slept beside me.  
Not for one second does he leave me, to my heart the Lord is dear.  
He accepts my love each moment, and He knows that I am true.  
My soul has spread her nuptial bed by the bank of the Tribeni.  
Blessed am I, there will I abide in the company of Raghbir.  
There will I bring knowledge, devotion, and will receive the Guru's rules.  
To this world I return no more, but sing the song of the Unconditioned.  
Bulla the mortal has builded him a house, there will he light a lamp.  
Sounding thus the unstruck drum, never can be meet disaster.

HINDI RELIGIOUS POETRY

यह जग जैसे सुपन है सुनहु बबन परमान ॥  
 यह माया जस डायनी हरहि लेत है प्रान ॥  
 पल पल छिन छिन व्यापई है जम दूत समान ॥  
 इन की आसा छोड़िये भजि लीजै निजु नाम ॥  
 उधरे कोई सन्त जन जिन्ह सुमिरयो है नाम ॥  
 जन बुझा सरनहिं तेरी बेरी काटो राम ॥  
 भवसागर ते उबारिये दीजै अपनो धाम ॥४॥

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## BULLA SAHIB

**199**

This world is as a dream : hear and believe my word.  
This Maya is a witch, ever destroying lives.  
Every moment, every instant active, she is as the angel of  
death.  
Give up your trust in these, worship Rama's name.  
Few were the Sants that found deliverance, those that kept  
the name in remembrance.  
Poor Bulla has sought sanctuary with Thee, cut his chains,  
O Rama.  
Support him in the ocean of existence and grant him entrance  
to Thy dwelling.

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केशव दास ।

इनका हाल मालूम नहीं, सिर्फ इतना मालूम है कि यह यारी साहब के चेले और बुज्जा साहब के गुरु भाई थे । इस हिसाब से इनका ज़माना सम्बत् १७५० और १८२५ विक्रमी के दरमियान ठहरता है ॥

निरमल कंत सन्त हम पाया कोटि सूर जाकी निर्मल काया ॥  
प्रेम बिलास अमृत रस भरिया अनुभौ चंवर रैन दिन ढरिया ॥  
आनंद मंगल सोहं गाव सुख सागर प्रभु कंठ लगावे ॥  
सत्य पुरुष धुनि आति उज्जियारी कोटि भानु शशि छ्रवि परवारी ॥  
तेज पुंज निर्गुन उज्जियारा कह केशौ सोइ कंत हमारा ॥१॥

छाया काया तें प्रभु न्यारा धरती अकास के बाहर पाया ॥  
अगम अपार निरन्तर बासी हलै न टलै अगम अविनाशी ॥  
वा कहं अदुत रूप न रेखा अगम पुरुष शब्द अलेखा ॥  
जिन जन जाय तहाँ प्रभु देखा आदि न अन्त नांहि कुछु लेखा ॥  
मिलि अगम सुख सहज समाया या विविद केशौ बिसरी माया ॥२॥

खाक के गात में पाक साहिव मिलयो  
सुन गुरु बच्चन परतीत आई ॥  
पांच और तीन पश्चीस कालमल करे  
आप को साफ कर तुहाँ साई ॥  
सिफत क्या करों सोइ अवर नांहि दृसरो  
बैन संग बोलता आप मांहीं ॥  
सत दरियाव जगमर्गति प्रभु के सेवा  
मिलि गयो बुन्द दरियाव मांहीं ॥३॥

## KESAVA DAS

Practically nothing is known of him except that he was a disciple of Yari Sahib and a fellow-disciple of Bulla Sahib. From this it would appear that he flourished between the years 1750-1825 A.D.

### 200

O Sants, I found so shining a lover, whose body outshines a million suns.

Bedewed with the nectar of love, delight, immortality : the fan of wisdom swings night and day.

Sohang is sung, our bridal hymn of blessing : the Lord of the ocean of bliss is embraced.

The reflection of the Sat Purusa shines so bright : a million suns and moons are offered to His Splendour.

By the clear shining of the Unconditioned's splendour—Kesava says, He is my Lover.

### 201

From shadow and substance the Lord is free : he is beyond this earth and heaven.

Unfathom'd, boundless, all pervading : he knows no change, no motion, Unfathom'd and Immortal He.

Wonderful He is named without form or feature : Purusa Unfathom'd and unwritten Word.

Where'er man goes, the Lord behold him: He has no beginning, and no end, no symbol.

Meet him and be merged in bliss unfathom'd. O Kesava, thus alone is Maya done away.

### 202

In this body of clay the Lord met me ; from the sound of the Guru's word belief was born.

Let the five and three and twenty-five foul stains of Kali Juga remove : cleanse thyself, the Lord commands.

How shall I proclaim his praises : there is none beside Him.

A shimmering sea of white is the service of the Lord : O Kesava, in the sea a drop has merged.

## जगजीवन ।

जगजीवन कोम के ज्ञात्रिय थे और ज़िला बारहबंकी के सरदहा गांव में जो सरजू नदी के किनारे कोटवा से २ कोस की दूरी पर बसा है जन्म लिया था । इन के समय का ठीक पता नहीं लगता खोज करने से यह पता चलता है कि २०० वर्ष का ज़माना गुज़रा जब यह पैदा हुए थे । सम्वत् १७६० के लगभग इनका ज़माना कहते हैं । इन्होंने सत नामी मत को चलाया था । और सम्वत् १८१७ विक्रमी में इन्होंने ज्ञान प्रकाश नामी ग्रन्थ रचा । इनके पिता खेती किया करते थे । एक रोज़ जब कि यह अपने बाप के जानवर चरा रहे थे, बुझा साहब मय एक महात्मा गोविन्द साहब के जो पलटू साहब के गुरु थे जगजीवन के पास आ निकले । जगजीवन ने इनकी बड़ी खिदमत की और बुझा साहब ने उन को अपना चेला बना लिया । और बुझा साहब और गोविन्द साहब दोनों ने अपने अपने हुक्मों से काला और सफेद धागा तोड़ कर इनकी दाहिनी कलाई में बांध दिया और यह चलन आज तक सत नामियों में चला आता है । इस को आनंद कहते हैं । कोटवा में जगजीवन साहब की ७ वीं गढ़ी और इन की समाधि अब तक मौजूद है । ये गृहिस्थ थे । कोटवा में हर साल इनके पंथ वालों का बड़ा भारी मेला लगता है ॥

## तुमते कहै को बारम्बार ।

जानियो	हित	आपनो	मौं राखियो	दरबार ॥
टरैं	ना	मैं	करैं	सेवा
समुझि	सो उर	होत	निसु	दिन
नहीं	गुन	कछु	अहै	एकौ
करहु	माफ़	गुनाह	जैसे	मातु
जात	जानो	द्यति	अब	प्रभु
जगजीवन			मोहि	है इतबार ।
		निरबाहिये	प्रभु	जबन कीन्ह करार ॥१॥

## अब मोर मनुवा समुझि डेरात ।

वहि दिन का मोहि संसा व्यापत कछु गति जानी न जात ॥  
काम न आइहि कोउ काहू के नारि बन्धु पितु मात ।  
भोखा देखि सबै कोउ भूला थिर नाहीं सब जात ॥

## JAGJIVAN DAS

Jagjivan was of Kshatriya stock and was born at the village of Sirdaha in the Bara Banki district, situated on the bank of the river Sarju four miles from Kotwa. There is no certain evidence of his date but enquiry suggests that he lived about 200 years ago. His date is said to have been about 1760. He was the founder of the Sat-Nami order and in 1817 V. he prepared a book known as the Gyan Prakash. His father cultivated land. One day when he was fastening his father's cattle Bulla Sahib together with Govind Sahib the Guru of Palti Sahib suddenly appeared before Jagjivan. Jagjivan paid him great honour and Bulla Sahib accepted him as a disciple. Both Bulla Sahib and Govind Sahib broke from their hukkas a white and a black thread and bound them on his right wrist. This practice is observed among the Sat-Namis to this day and is called by them Andu (shackle). In Kotwa there are seven seats of Jagjivan and his tomb is still in existence there. He was a married man. At Kotwa a large Mela attended by the members of his order is annually held.

### 203

Why tell it Thee again and again,  
Hold me as one dear to Thee, in Thy presence-chamber  
keep me.  
I will not waver, I will serve Thee : hard is Maya's noose.  
This thought affrights me night and day : bring me to safety  
in this hour.  
Of merits I have not even one, only demerits innumerable.  
Forgive me all my sins : as a mother cherishes her child  
sustain me.  
Knowing that Thou art compassion—this is my belief.  
Show grace to Jagjivan, Lord : fulfil the promise thou hast  
made.

### 204

This knowledge fills my soul with fears.  
Doubt of that day spread within me : of its nature naught is  
known.  
None can aid another then, wife nor brother, father nor  
mother.  
All are misled beholding this illusion, nothing is stable, all  
passes away.

जन्म पाई जो जानै नांहीं कैनि कहौ कुशलात ।  
जगजीवन साँई तुम तारहु तुमहिं हाथ सब बात ॥२॥

तेरा नाम सुमिरि ना जाय ।  
नहीं बस कछु मोर आहै करहूं कौन उपाय ॥  
जषहिं चाहत हितू कर कै लेत चरनन लाय ।  
विसरि जष मन जात आहै देत सब विसराय ॥  
अजष ख्याल अपार लीला अन्त काहु न पाय ।  
जीव जंत पतंग जग महं काहु ना बिलगाय ॥  
करौ विनती जोरि दोउ कर कहत अहों सुनाय ।  
जगजीवन गुरु चरन सरन है तुम्हार कहाय ॥३॥

बार बार कहि विनय सुनावौं तुम्हारी कृपा तें सुरति लगावौं ॥  
अन्त न जाऊं जाऊं वलिहारी सुरति कवहूं रहै न न्यारी ॥  
जष तुम चहु रहों तब पासा कृपा करहूं तब वासि विश्वासा ॥  
दास करे बस एकौ नांहीं तुम जानौं जानै मम मांहीं ॥  
जष तुम जन का देत जनाई दूजा कौन है काहि बतावौं तुम भजत अहै लौलाई ॥  
जगजीवन कहै विनय सुनाई कृपा करहूं तब ना विसरावौं ॥  
सतगुरु चरन विसर नहिं जाई सतगुरु चरन विसर नहिं जाई ॥४॥

प्रभु तूम सौं मन लागा मोरा ।  
नेग जन्म के कर्म काटो मांगों दरसेन तोरा ॥  
मोहिं ते तौ कछु कहि नहिं आवै मैं पापी हौं चोरा ॥  
निसु दिन तुम कहै सुमिरत राहों इतना मानु निहोरा ॥  
यह अरदास मानि ले साईं तनिक देखिये कोरा ॥  
जगजीवन का जानु आपना तोरु प्रीत नहिं डोरा ॥५॥

Born as a man, yet without understanding, whom can one call tranquil?

O Lord bring Jagjivan to safety : all lies in Thy hands alone.

**205**

To praise Thy name can none aspire.

I have no power at all : what means can I employ ?

When Thou willest granting mercy Thou givest a refuge at Thy feet.

When in forgetfulness I pass from Thy thought, Thou causest me to forget all things.

Thy thoughts are marvellous, Thy doings past tracing out, no where can one find their end.

All souls and beasts and insects in the world, of all none could search Thee out.

I make my prayer with clasped hands, I cry aloud that Thou mayest hear.

Let Jagjivan find refuge at the Guru's feet, let him be named Thine own.

**206**

Again and again I cry aloud my prayer, that by Thy mercy I may set my heart on Thee.

May I seek no other goal, may I be a sacrifice to Thee, from Thee my thoughts be never parted.

When Thou willest, then am I near Thee, when Thou art merciful, then faith is firm.

Thy slave has no power at all, he knows that this is known to Thee.

When to man Thou givest knowledge, then he sings praise with passionate devotion.

What other is there? Of whom can I speak? When Thou art gracious then can I never forget.

Jagjivan cries this prayer aloud : at the Sat Guru's feet none can forget.

**207**

O Lord, my soul clings fast to Thee.

Cut loose the karmas of my many births : I long sore for the vision of Thee.

Not one word can I speak, I a sinner and a thief.

Night and day let me meditate upon Thee : hear but this humble prayer.

Grant this my request, O Lord, cast but one glance upon me.

Look on Jagjivan as Thine own : break not the thread of love.

अरे मन रहहु चरन ते लागि इत उत सकल देहु तुम त्यागि ॥  
 दुइ कर जोरि कै लीजै मांगि सोबत उठेव मोह ते जागि ॥  
 नैन निरखि छुवि रहि रस पागि कर्म भर्म सब जैहें भागि ॥  
 जग जीवन अस रहि अनुराग जानु आपने तबहीं भाग ॥६॥

करहुं बन्दगी बन्दे सोई जोहि ते अन्त भला कछु होई ॥  
 तजहु विबाद न निन्दा करहु दीन होय मन अपने रहहु ॥  
 मत सो सत मैं देउं बताई भजहु नाम यहि जुकि तें जाई ॥  
 त्यागि देहु मन गरब गुमाना तौ भल मानहिं कृपा निधाना ॥  
 साथ कहत औ वेद पुरान सत्त शब्द याहै परमान ॥  
 दुइ अच्छुर गहहु तत सार याहै सत मत कीन विचार ॥  
 जगजीवन चरनन लिपटान निरखहु छुवि निरगुन निरधान ॥७॥

मोर दिल भयो मतवारा ।  
 मैं तो प्रभु के चरनन लाभ्यो वाउर कहै संसारा ॥  
 अधर बैठि अमृत रस पीवाँ नाम कै करत पुकारा ॥  
 जगजीवन सत गुरु को भेटे उतरे भव जल पारा ॥८॥

अव तौ ज्ञान कथै को भाई ।  
 शब्द कहत सो मानत नांहीं केतौ कहि समुझाई ॥  
 भेष जगत सब भूले मैं तैं सुमति न हिये समाई ।  
 बहु जल धर बर्षहिं पखान पर सोखत नांहीं जाई ॥  
 देखि परत सब हिये सबहिन का सुरति नांहिं उहराई ॥  
 जहां तहां भरमत बीतत है नांहीं भजन दढ़ाई ॥

**208**

O Soul, cling to His feet, give up, renounce all here or there.  
Join your hands in supplication: arise from sleep, awake  
from Moha.  
Let thine eyes behold His beauty: bathe in His sweetness:  
all karmas and illusions vanish.  
Jagjivan if such love be won, know then that thou art blessed  
indeed.

**209**

O men, practice that devotion, from which at the last some  
good may come.  
Forsake disputes, revile not others, be ye humble and lowly  
of heart.  
I proclaim that religion as true, that sings praise of the name  
with understanding.  
Abandon pride and self-conceit: the Treasury of mercy will  
then show favour.  
Sadhus, Vedas, Puranas declare that this is the sign of the  
true Sabda.  
To hold within the two letters the real essence, this is held  
the true religion.  
Jagjivan has embraced His feet: he sees the beauty of the  
Unconditioned and the Freed

**210**

My soul is inebriate.  
I have clung fast to the feet of the Lord: and the world calls  
me mad.  
Without support I sit and drink the amrita wine: I call aloud  
upon the Name.  
O Jagjivan, by meeting with the Sat Guru, one is upborne  
beyond the ocean of the world.

**211**

O brother, who can teach Thee knowledge?  
Sabda speaks thou dost not heed, however I expound it.  
By this disguise of mine and thine all the world is led  
astray—Grace has not entered thy heart.  
Many clouds shower rain upon a rock, yet its drought is no  
wise lessened.  
He is revealed in all hearts always, yet recollection ever  
wavers.  
The days are wasted in wandering this way and that, always  
unstable in devotion.  
By reason of pride, conceit and arrogance they persist in  
endless disputings.

बहु अभिमान गुमान गर्व ते करहिं बाइ अधिकाई ॥  
 सो करतूति भुगुति है काया परै नर्क में जाई ॥  
 कोइ कोइ जन मन को थिर राखें अन्तर रटनि लगाई ॥  
 जगजीवन के भक्त कहाये सत गुरु लीन्ह सिखाई ॥६॥

सत गुरु तुम मोहि सिखायो सो सिखि मैं सोइ गायो ॥  
 अब मोहिं आपन करि लीन्हा मैं सीस चरन तर दीन्हा ॥  
 मैं आदि अन्त का आऊं अब सुमिरत अहुं नाऊं ॥  
 एहि कठिन नदी है धारा तुम अबकी उतारहु पारा ॥  
 जगजीवन दास तुम्हारा मैं सीस चरन पर चारा ॥१०॥

साईं तुम सो लागो मन मोर ।  
 मैं तो भ्रमत फिरत निसि बासर चितवौ तनिक कृपा करि कोर ॥  
 नहिं बिसरावहु नहिं तुम बिसरहु अब चितराखहु चरनन तोर ॥  
 गुन औगुन मन आनहु नाहीं मैं तो आदि अन्त को तोर ॥  
 जगजीवन बिनती करि मांगे देहु भक्ति वर जानि कै थोर ॥११॥

प्रभु जी अब मैं कहौं सुनाई ।  
 देखि चरित्र सबै दुनिया कै अब कछु कहा न जाई ॥  
 करहिं बन्धगी सीस नाइ कै पाढ़े करि कुटिलाई ।  
 ताहि पाप सन्ताप परहिंगे परै नरक मैं जाई ॥  
 दौलत धाम देखि कै मति चेत हेत नहिं आई ॥  
 धाइ धाइ औरहिं समुझावें बिनु जल बूँड़े जाई ॥  
 करहिं पाप औ ज्ञान कथहिं बहु आपन बिभौ बड़ाई ॥  
 ते नर अन्त नर्क मां गलि गे कहत सन्त गुहराई ॥

For such deeds the body pays full penalty : it falls into the depths of hell.

Here and there one keeps his mind steadfast, holding inward meditation.

O Jagjivan, they only are called Bhagats, whom the Guru has instructed.

**212**

O Sat Guru, whatever Thou hast taught me, that I learned and that I sang.

To-day Thou hast made me Thine own and at Thy feet I have bowed my head.

What can I say of beginning or end, To-day I meditate upon Thy Name.

The current of this stream runs strong, take me safe across to-day.

Jagjivan is Thy slave : I lay my head an offering at Thy feet.

**213**

O Lord, my soul has clung to Thee.

I wander lost by day and night : be merciful and cast one glance upon me.

Never do I forget—never forget Thou me : keep my mind ever at Thy feet.

Merits and demerits bring I none : from first to last I am Thine alone.

Jagjivan supplicates and prays—Give me the boon of Bhagti, knowing me of little worth.

**214**

O Lord, I now proclaim it loudly.

Beholding all the conduct of this world, there is no more for me to say.

They offer worship and bow down their heads and then straightway they deal perversely.

For such a sin their reward is wretchedness—they are cast deep into hell.

Drunk with wealth and state, never does their mind awake.

They weary others with endless counsel and themselves are drowned where no water is.

They practise wickedness and discourse on wisdom and others exalt their greatness.

These at the end will be cast into hell : the Sant proclaims it, crying aloud.

डिंभ बढ़ाइ कपट करि पूजा भूठै प्यान लगाई ।  
 दिना चारि जग सबहिं दिखाइनि डारनि जनम नसाई ॥  
 साधु ते सीतल रहे दीन है जनमि जगत सुख पाई ।  
 जगजीवन जो मन महं जानै तिन पर रहौ सहाई ॥१२॥

जागहु जागहु अवरन कुंड सब पापन के भाजहिं भुंड ॥  
 जागे ब्रह्मा जागे इन्द्र सहस कला जागे गोविन्द ॥  
 जागे धरती जगे अकास शिव जागे बैठे कैलास ॥  
 तुम जागहु जागे सब कीइ तीन लोक उजियारी होइ ॥  
 जगजीवन शिष जागे सोइ चरन सास धरि रहि है जोइ ॥१३॥

पंडित काह करै पंडिताई ।  
 त्यागदे बहुत पढ़व पोथी का नाम जपहु चित लाई ॥  
 यह तौ चार विचार जगत का कहे देत गुहराई ॥  
 सुनि ओ करै तरै पै छिन महं जेहि प्रतीत मन आई ॥  
 पढ़व पढ़ाव बेधत नांहिं बकी दिन रैन गंवाई ॥  
 यहि तें भक्ति होत है नाहीं परगट कहौं सुनाई ॥  
 सत कहत हौं बुरा न मानौ अजपा जपै जो जाई ॥  
 जगजीवन सत मत तब पावै उग्र ज्ञान अधिकाई ॥१४॥

ऐ प्रभु मैं कछु जानि न पायो ।  
 यहां तो पठयो मोहिं कौल करि वह सुधि मैं विसरायो ॥  
 अब सुधि भई चेत जब दीनहों चित चरनन तें लायो ।  
 मैं को आहूं अहहु सब तुमहीं तुम्हीं कारन लायो ॥

Full of pride, their worship is feigning . all their meditation is a lie.

For four ages in the world they made a show of these : thus they wasted all their life.

Those who were humble honouring the Sadhus, in this world found happiness in life.

O Jagjivan for him who knows Him in his heart, ever is His help at hand.

### **215**

Awake, awake, O Achran Kund, then will all the troops of sins be scattered.

Brahma awoke, Indra awoke, Govind with energies awoke.

The Earth awoke, the sky awoke : Siva awoke and settled in Kailas.

If thou awakest, all else will awake : there will be light in the three worlds.

O Jagjivan, only those disciples will awake, who lay their heads at the Guru's feet.

### **216**

O Pandit, why boast of being a pandit.

Leave reading of many books : meditate upon the name devoutly.

This is the daily fashion of the world : I proclaimed it to thee loudly.

He who hearing obeys in that moment wins safety, if belief is in his heart.

Reading and discourse will not penetrate . thus day and night is lost in babble.

Thereby is Bhagi never won—this I openly proclaim.

I speak the truth, be not affronted, only devotion will banish self.

O Jagjivan, thus is true religion found—and knowledge will spring up and flourish.

### **217**

O Lord, I gained no understanding.

Here was I sent bound under a promise—all memory of it I forgot.

Now have I remembered, when recollection came : at Thy feet I laid my mind to rest.

What now am I ? Thou art all. Thou hast set me here to act.

HINDI RELIGIOUS POETRY

अब निवहि हाथ है तुम्हरे मैं नहिं लखा लखायो ॥  
 बहा जात रह्यो अपथ पंथ महं सरन खींचले आयो ।  
 अब अरदास सुनहु यह मोरी तुम समरत्थ कहायो ।  
 जगजीवन दास तुम्हार कहावै अबतिन कतहुं बहायो ॥१५॥

तुमहिं सौं चित लागु है जीवन कछु नांहीं ।  
 मात पिता सुत बंधवा कोउ संग न जांहीं ॥  
 सिद्धि साध मुनि गंधवा मिलि माटी माँहि ।  
 ब्रह्मा विश्व महेश्वरा गनि आवत नांहि ॥  
 नर के तानि को वापुरा केहि लेखे माँहि ।  
 जगजीवन बिनती करै रहै तुम्हारी छाँहि ॥१६॥

— ००० —

## JAGJIVAN DAS

Now Thy hand performs the task, I have not seen : tis Thou hast made me see.

I was whirled away on a pathless path but Thou hast drawn me to Thy rest.

Hearken now to this my prayer, Thou that art called All Might.

Jagjivan is called Thy servant—How canst thou let him drift away.

### **218**

To Thee my mind has clung : this living thing is naught.

Bound fast to mother, father, sons, yet none of these will bear it company.

Sidhs and Sadhs, Munis and Gandharvas, all were mingled with the dust.

Even Brahma, Visnu, Mahesa, all, beyond all counting.

Amongst these what is one poor man ? Of what account is he ?

Jagjivan makes this his prayer—may he abide beneath Thy shade.

## चरनदास ।

चरनदास का जन्म राजपूताने के मेवाड़ देश के देहरा नाम के गांव में एक अच्छे दूसर जाति के कुल में हुआ था इनकी पैदाइश भादौंसुदी ३ मंगलवार सम्बत् १७६० विक्रमी को हुई थीं । और ७६ वर्ष की उम्र तक इस संसार में रहे, और अन्त में दिल्ली में सम्बत् १८२४ विक्रमी को परलोक सिधारे । सन् १७०७ ई० तक औरंगज़ेब दिल्ली के तख्त पर बादशाह था और उसके बाद बहादुर शाह तख्त पर बैठा फिर सन् १७१२ ई० और सन् १७१४ ई० के बीच ३ बादशाह हुए और सन् १७१६ ई० में मुगल स्वान्दान फिर दिल्ली के तख्त पर बैठा और मुहम्मद शाह का राज शुरू हुआ और सन् १७४८ ई० तक रहा इसी के राज्य में सन् १७३० ई० में नादिरशाह का हमला हिन्दुस्तान पर हुआ और फिर सन् १७४८ ई० से सन् १७५४ ई० तक अहमदशाह का राज्य रहा और उस के बाद आलमगीर सानी ५ वर्ष तक गढ़ी पर रहा, सन् १७५४ ई० में शाह आलम बादशाह हुआ जो चरनदास के मरने तक नाम का बादशाह बना रहा । इसके ज़माने में अब्दालियों की चढ़ाई और पानीपत की लड़ाई हुई, ईस्ट इंडियन कम्पनी का अधिकार इसीके ज़माने में बढ़ा और लार्डवारन हैसटिंग हिन्दुस्तान का गवर्नरजनरल रहा चरनदास का घरेलू नाम रंजीत सिंह और बाप का नाम मुरली धर और माँ का नाम कुंजी था । इनके पिता अकसर जंगलों में ध्यान और सुमिरन करने को जाया करते थे । एक बार इनके बाप पेसेही काम के लिये गये थे । इनके ५२ चेले हुए जिनकी अलग अलग ५२ गद्दियाँ हैं । और इनका सब से बड़ा चेला जो इनके पीछे गढ़ी पर बैठा था मुक्का नन्द था । और इनकी चेलियों में सहजो बाई और दया बाई बहुत मशहुर हैं । यह भी कहा जाता है कि ६४ वर्ष की उम्र में शुकदेव मुनि ने इन पर ज़ाहिर हो कर इनको उपदेश दिया था और इसके बाद इन्होंने ६२ वर्ष तक दिल्ली में अभ्यास किया था और अभ्यास के बाद फिर लोगों को खुद उपदेश देने लगे थे ॥

पतित उधारन विरद तुम्हारो ।

जो यह बात सांच है हरिज् तो तुम हम कृ पार उतारो ॥  
 बाल पना और तरुन अवस्था और बुढ़ापे मांहीं ।  
 हमसे भई सबही तुम जानो तुम से नीक छिपाँ ही नांहीं ॥

## CHARAN DAS

Charan Das was born in the village of Dehra in the Mewat country of Rajputana of a high Thusrar family on a Tuesday in the bright half of Bhadon 1760 (Vikrami). He lived 79 years and passed away at Delhi in the year 1839 Vikrami. Till 1707 A. D. Aurangzeb was on the throne of Delhi and after him Bahadur Shah. Between the years 1712 and 1719, A. D. there were three kings, and in 1719 A. D. the Moghul family again ruled at Delhi, when Mohammad Shah's reign began and lasted till 1748 A. D. In his reign in the year 1730 A. D. occurred Nadir Shah's raid upon Hindustan : and again from 1748 to 1754 Ahmad Shah was king. After him Alamgir Sani filled the throne for four years. In the year 1759 A. D. Shah Alam was king, and remained nominally king till the death of Charan Das. His life-time covered the period of the rise of the Abdali, the battle of Panipat, the development of the power of the East Indian Company and the Governorship of Warren Hastings.

Charan Das' name in his own home was Ranjit Singh, his father's name Murli Dhar, and his mother's Kunji. His grandfather made a frequent practice of retiring to the jungle for meditation and worship. On one occasion his father also did so. His disciples numbered 42 and each established separate schools. The chief of these who subsequently succeeded him as head of the order was Mukti Nand. Famous among his disciples were Sahjo Bai and Daya Bai. It is also said that when he was 19 years old, Sukdeva Muni appeared to him and gave him instruction : and after this he spent 12 years in meditation at Delhi, after which he himself again took up the task of instructing others.

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### 219

The salvation of the lost is Thy glory.  
O Lord, if this be true, then bear me to safety.  
In childhood, youth and old age, whatever I have done,  
Thou knowest all, not one thing is hid from Thee.

अन गिन पाप भये मन माने नख सिख औगुन धारी ।  
 हारि फिरि के तुम सरनै आयो अब तुम को है लाज हमारी ॥  
 शुभ करमन को मारग छूटो आलस निद्रा घेरो ।  
 पेकही बात भली बन आई जग में कहायो चेरो ॥  
 दीन्द्याल क्रपाल विसंभर श्री सुकदेव गोसाई ।  
 जैसे और पतित तुम तारे चरनदास को गहियो वांही ॥८॥

तुम करतार हो हम बन्दे तेरे ।  
 रोम रोम गुनेहगार हैं बख्सो हरि मेरे ॥  
 दसौ दवारै मैले हैं सब गंदम गंदा ।  
 उत्तम तेरा नाम है बिसरे सो अंधा ॥  
 गुन तजि के औगुन कियो तुम सब पहचानो ।  
 तुम से कहा छिपाई तुम हर घट की जानो ॥  
 रहम करो रहमान मैं हाँ दास तिहारो ।  
 भक्ति पदारथ दीजिये आवनगवन निवारो ॥  
 गुरु सुकदेव उवारि लो प्रभू मेहर कीजै ।  
 चरनदास ग़रीब कुआपनो कर लीजै ॥९॥

गुरु के आगे राखै माथा कहै पाप दुख में नाथा ॥  
 मैं आधीन तुम्हारो दासा देहु आपने चरनन वासा ॥  
 यह तन मन लै भेट चढ़ाओ अपनी इच्छा कुछु न रहाओ ॥  
 जो चाहै सो तुम्ही करो या बर्तन में जो कुछु भरो ॥  
 भावै धूप छांह में डारौ भावे बोरो भावे तारो ॥  
 गुन पौरुष कुछु बुधि नहिं मेरी सब विधि सरन गहो प्रभु तेरी ॥  
 मैं चकड़े और तुम कियो डोरा मैं जो फिरूं सब तुम्हरे जोरा ॥  
 मैं अब बैठा नाव तुम्हारी आसा नदी से करिये पारी ॥३॥

Innumerable have been my sins according to my heart's desire : from head to foot I am full of wickedness

Defeated and wandering have I come to Thy protection : in Thee alone can I find honour again.

I deserted the path of good deeds and let it be hidden by sleep and sloth.

But one good thing has been done, that I was known in the world as Thy servant.

Gracious to the poor and merciful lord, Lord Sukdeva is my Master

As Thou has saved other lost souls, so hold the hand of Charan Das.

## 220

Thou art Creator and we are Thy slaves : to the last hair we are full of sin ; forgive us, my Lord Hari.

All the ten doors are dirty, all is mere filth : most excellent is Thy name ; whoso forgets that is blind.

I left the good and did wickedness, and Thou didst perceive it all : where can one hide from Thee, who knowest every heart ?

O Rahman, be merciful ; I am Thy slave : give the blessing of Bhagti, release me from coming and going.

Guru Sukdeva, deliver me ; O Lord, be merciful : make poor Charan Das thine own

## 221

Bow down the head before the Guru : and cry O Lord blot out my sins and griefs.

Wretch that I am, I am still Thy slave : grant me a refuge at Thy feet.

Body and soul I have brought an offering to Thee . for my own purpose I kept nothing back.

According to Thy pleasure deal with me : fill this vessel as Thou wilt.

Set me in shade or scorching heat : sink in the deep or bear me up.

No virtue have I, nor strength nor wisdom : at every turn I have sought Thy protection.

I am the whorl Thou art the cord, where'er I turn, Thy strength sustains me.

Now I have set me in Thy boat—bear me across the river of desire.

सब मत अधिकी प्रेम बतावै	जोग जुगत सं बड़ा दिखावै ॥
प्रेमहि सं उपजै वैराग	प्रेमहि सं उपजै मन त्याग ॥
प्रेम भक्ति सं उपजै ज्ञान	होय चान्दना मिटै अज्ञान ॥
दुर्लभ प्रेम जु हथ न आवै	हरि रूपा करदै तौ पावै ॥
प्रेम प्रीत के बस भगवाना	सकल सास्तर कियो बखाना ॥
भक्त हिये मैं प्रेम जो जागै	तो हरि दरसत रहैं जो आगे ॥
सकल शिरोमणि प्रेमहीं जानो	चरनदास निश्चय मन आनो ॥४॥

घट घट तीरथ क्यों न नहायो ॥

इत उत डोलो पथिक बनेही	भरमि भरमि क्यों जन्म गंवायो ॥
गोमती कर्म सुकारथ कीजै	अधरम मैल छुटायो ॥
रेवा सोई छिमा को जानो	तामें गोता लीजै ॥
तन मैं क्रोध रहन नहिं पावै	ऐसी पूजा चित दै कीजै ॥
सत जमुना सन्तोष सरस्वति	गंगा धीरज धारो ॥
भूठ, पटकि निलोभि होम करि	सबही बोझा सिर सं डारो ॥
दया तीर्थ कर्म नासा कहिये	परसै बदला जावै ॥
चरनदास शुकदेव कहत हैं	चौरासी मैं फिर नहिं आवै ॥५॥

श्रं नर क्या भूतन की सेवा ।

दृष्टि न आवे मुख नहिं बोलै	न लेवा ना देवा ॥
जेहि कारन धी जोति जलावै	बहु पकवान बनावै ॥
सो खच्चे तं अधिक चाव सं	वह सुपने नहिं खावै ॥
राति जगावै भोपा	भूठे मंड हिलावै + +
कुटुंब सहित तोहिं पार पड़ाव	मिथ्या बचन सुनावै ॥
ताहि भरोसै जन्म गवावै	जीवत मरत न साथा ॥
बड़ भागन नर देही पाई	खोवै अपने हाथा ॥

**222**

All creeds proclaim the sovereignty of love: they proclaim it greater than Ganga and Joga's ordinances.

From love springs singleness of aim: from love too springs resignation.

From Bhagti and love spring wisdom : light breaks forth and folly banished

Love is so precious, none can achieve it, but when Hari is merciful then is it gained.

The power of love Bhagwana obeys : all the scriptures prove it so

When love within the Bhagat's heart awakes, before him Hari stands revealed.

From love's mine come all crowning mercies. Charan Das knows it in his heart.

**223**

Within your heart seek and bathe in the holy waters.

Hither and thither you travel, a wayfarer: why waste your life in endless wandering?

In place of Gomti do good deeds: thus wash away the mire of guilt.

Know that forgiveness is Narbada—in these waters take your plunge.

In the body anger will find no place. perform this worship with steadfast mind.

Truth is Jamuna, peace Sarasvati, the stream of patience is Ganga.

Cast off lying, make content your sacrificial fire, loose all your burden from your head.

Pity is the holy stream that destroys Karmas, by its touch one is born a new.

O Charan Das, Sukdeva says: to the eighty-four one will come no more.

**224**

O Man, why serve evil spirits ?

They do not see, they speak not with their lips: they do not take, they do not give.

For these you light the sacrificial flame, for them dress many dishes.

Eagerly you spend much substance: they do not taste it even in pretence.

At night the pandit rouses them from sleep: they nod their heads and it is all a sham.

At the feet of these they bid you and your kin bow down, and make you hear deluding words.

By trust in them the life is lost: in life in death without a friend.

Your life as man was fortune's gift: with your own hand you throw it from you.

चारि बरन में मैली बुधि का ऊंच नीच किन होई ॥  
 जो कोई भूठी आसा राखै अगत जायगा सोई ॥  
 ताते सत विश्वास टेक गहि भक्ति करौ हरि केरी ॥  
 चरनदास सुखदेव कहत हैं होय मुक्ति गति तेरी ॥६॥

समझ रस कोइक पावै हो ।

गुरु विन तपन बुझै नहीं प्यासा नर जावै हो ॥  
 बहुत मनुष्य ढंडत फिरै अंधरे गुरु सेवै हो ।  
 उनहं को सूझै नहीं औरन कहं देवै हो ॥  
 हाँ फल कैसे होयगा समझै नहिं अनारी हो ॥  
 अंधरे को अंधरा मिलै नारो को नारी हो ॥  
 गुरु सिध दोऊ एक से एकै व्यवहारा हो ।  
 गये भरोसे छाँधि कै वै नरक मभारा हो ॥  
 सुकदेव कहैं चरनदास सूं इनका मत कूरा हो ।  
 ज्ञान भक्ति जब पाह्ये मिलै सन्त गुरु पूरा हो ॥७॥

अरे मन करो एसा जाप ।

कटै संकट कोटि तेरे पिटैं सगरे पाप ॥  
 चेत चेतन खोज करि ले देख आपा आप ।  
 काग सूं जब हंस होवै नाम के परताप ॥  
 ध्यान आतम सुरति राखौ लुटैं त्रै गुन ताप ।  
 सुरति माला सुमिर हिरदय छांड़ सकल सन्ताप ॥  
 परा भक्ति अगाध अद्भुत विमल अरु निष्काम ।  
 चरनदास सुकदेव कहिया बसै निजपुर धाम ॥८॥

तेरी छिन छिन छीजत आयु समझ अजदूं भाई ॥  
 दिन दो का जीवन जानि छांड़ि दे गुमराई ॥

In all four castes is understanding tarnished; who then can speak of high or low?

He who rests on a lying hope, will pass away without salvation.

Upon the true faith take your stand: to Hari pay devoted service.

O Charan Das, Sukdeva says, then your salvation is assured.

### **225**

To him that has understanding is given the nectar.

Without the Guru none can ease his burning drought, man passes thirsty away.

Many wandered searching, searching, obeying always sightless guides.

They that of their own selves see nothing, how can they give sight to others?

Who can look for fruit from these? Fools they are and without understanding.

A blind man takes a blind man's hand, one woman leads another.

One and the same are teachers and taught: the dealings of both are one.

This was their trust, they sank in the deep, and were plunged into the midst of hell.

Sukdeva says to Charan Das: the faith of these is refuse.

Wisdom and devotion are attained, when union with the sat guru is fulfilled.

### **226**

O Soul, practise that meditation.

Whereby thy million pains are ended, ail sins done away.

Arouse thee, wake and search: open thine eyes and see thyself.

When the crow becomes a swan, tis by the power of the Name.

Keep the soul steadfast in meditation, the pains of the three qualities will be loosed.

Tell the beads of thought within the heart, thus every grief will flee away.

Perfect Bhakti none can fathom, wondrous, pure and free from guile.

O Charan Das, Sukdeva has said, such make their abode in the Eternal City. •

### **227**

Moment by moment thy life is wasting. Take thought for this to-day, O Brother.

Remember, life is of but two days. Cease wandering in by paths.

सुन मूरख अज्ञान चेत कह कोउ न रही ॥  
 कह फूला फिरत गंधार जगत भूठे मांहीं ।  
 कियो काम ऋध स् नेह गही है अकड़ाई ॥  
 मतवारा माया मांहि करत है कुटिलाई ॥  
 तेरो संगी कोई नांहि गहै जब जम बांहीं ॥  
 सुकदेव चेतावैं तोहिं त्याग रे मचलाई ।  
 चरनदास कहैं भजुराम यही हैं सुखदाई ॥६॥

हरि बिन कौन तुम्हारो मीता ।

कुदुम्ब संघाती स्वारथ लागे तेरी काहूं कूं नहिं चीता ॥  
 तैं प्रभु ओरी स् मुख मोड़ा भूठे लोगन स् हित कीता ॥  
 अह तैं अपनी आंखों देखा कई धार दुख सुख हो चीता ॥  
 समति में सबही घिरि आवैं विपति परे अधिको दुख दीता ।  
 मूढी बांधि जनम नर लायो हाथ पसारि चलै गो रीता ॥  
 धरि धरि स्वांग फिरै तिन कारन कपि ज्यों नाचत ताता थीता ॥  
 मुए न संगी होहिं तिहारे बांधि जलावैं देह पलीता ॥  
 गुरु सेवा सत संग न कीन्हीं कनक कामिनी सौं करि प्रीता ।  
 चरनदास सुकदेव कहत हैं मरत मरत हरि नाम न लीता ॥१०॥

## CHARAN DAS

Hear, O fool and ignorant : awake, there is none abiding.  
Wherefore proudly march, O fool, in the midst of a world of lies.

Thou hast cherished love of lust and anger, strutting with affected pomp.

Drunken with the wine of Maya, thou hast done all deeds of ill.

There will be none to stand beside thee, when Jama's grip tightens on thine arm.

Sukdeva thus gives thee warning—give up thy perversity.

Charan Das says : Sing Rama's praises. He it is who giveth bliss.

### 228

Without Hari whom hast thou for friend ?

Kinsfolk companions court thee for selfish ends, none has any love of thee.

From the Lord thou hast turned thy face and on them that are false set thine affections.

Thou with thine own eyes hast seen it : joy and grief now come now go.

In good fortune all surround thee : in trouble they but added to thy woe.

With fists closed tight man entered life . with open palms he goes empty away.

For the sake of such thou hast played divers parts and danced like a monkey to varied tunes.

None in death is thy companion : thy kin burn up thy body in the fire .

The Guru's service, the company of sants thou hast not kept, but hast set thy heart on gold and women.

O Charan Das, Sukdeva says, daily thou diest neglecting Hari's Name.

## भीखा साहब ।

भीखा साहब का घरेलू नाम भीखा नन्द था और ज़ात के चौबे  
ब्राह्मण थे इनका जन्म लग भग २०० वर्ष के आज़मगढ़ ज़िले में  
खानपुर बोहाना नामक गांव में हुआ था यानी सम्वत् १७६०  
विक्रमी के लगभग । पहले यह गुरु की खोज में बनारस गये वहाँ  
से ना उम्रेद होकर ज़िला गाज़ीपुर के मुरकंडा गांव में गुलाल साहब  
के दर्शनों को गये और बारह वर्ष तक उन की सेवा करते रहे और  
उसी गांव में इन्होंने उपदेश दिया । और वहाँ पर उनकी समाधि  
बनी है । कहते हैं कि ५० वर्ष की उम्र में इनका दिहान्त हुआ था ।  
लोगों से यह भी सुनने में आता है कि भीखा साहब सम्वत् १७७०  
विक्रमी में पैदा हुए और सम्वत् १८२० विक्रमी में मर पये ॥

मन तुम लाग्हु शुद्ध सरुपे ।

तन मम धन न्योद्धावरि वारो	वेगि तजो भव कूपे ॥
सत गुरु कृपा तहाँ लै लाशो	जहाँ छांह नहिं धूपे ॥
पइपा क्रम ध्यान सौं फटको	जोग युक्ति करि सूपे ॥
निर्मल भयो ज्ञान उजियारो	गुंगा भयो लखि चूपे ॥
भीखा दिव्य दृष्टि सौं देखत	सोहं बोलत मंपे ॥१॥

को लखि सकै राम को नाम ॥

देह करि कौल करार विसारो	जियना बिनु भजन हराम ॥
बरनत बेद बेदान्त चहूं जुग	नहिं अस्थिर पावत विसराम ॥
जोग जज्ज तप दान नेम वृत	भटकत फिरत भोर अरु साम ॥
सुर नर मुनि गन पचि पचि हारे	अन्त न मिलत बहुत सोलाम ॥
साहब अलख अलेख निकट हो	घट घट नूर ब्रह्म को धाम ॥
खोजत नारद सारद अस अस	जानु है समय दिवस अरु जाम ॥
सुगम उपाय जुक्ति मिलिए की	भीखा यह सब गुरु से काम ॥२॥

## BHIKHA SAHIB

Bhikha's pet name was Bhikha Nand. By caste he was Chaube Brahman. Some two hundred years ago he was born in the village of Bohana, Tahsil Khanpore, District Azangarh. It is said his birth took place sometime in 1760 Vikrami. He first went in search of a Guru to Benares but returned disappointed. Then he went to village Murkowa in the District of Ghazipur to pay respects to Gulal Sahib. He served his Guru for 12 years and afterwards in the same village he preached his message. In the same place his shrine is. It is said he died at 50 years of age. Some say he was born 1770 V. and died 1820 V.

### 229

O Soul, cling fast to the spotless Form.

Pour out before him body, soul and wealth: from the pool of the world you will soon escape.

There by the Sat Guru's favour, dwell where is neither shade nor sun.

With thought as fan purge out karma's weevil, make Joga and Joga's rules your winnowing fan.

With dazzling purity shone wisdom's flame, leaving beholders speechless, dumb.

Heaven opened Bhikha's eyes to see it, with his lips he cries Sohang.

### 230

Who can perceive the Name of Rama?

The oath confirmed was soon forgotten, without devotion life is naught.

Veda, Vedanta in the four ages proclaimed it, but men are fickle and without foundation.

In Joga, Joga's rules, in austerity and alms, in rites and fastings, one wanders astray at dawn, at nightfall.

Gods and men, munis and ganas were worn and crushed: the end is not near but so long drawn out.

Where the Lord, invisible, ineffable draws nigh in each heart dwells the light of Brahma.

Narada and Sarada search this way and that way, time passes away with each day and night.

Easy and plain is the way to find Him, to be ruled, O Bhikha, by the Sat Guru.

साधौ सब महं जिन पहिचानी जग पूरन चारित खानी ॥  
 आवगत कलख अखंड अमूर्ति कोउ देखे गुरु ज्ञानी ॥  
 ता पद जाय कोऊ कोउ पहुंचे जोग जुक्ति करि ध्यानी ॥  
 भीखा भूनि जो हरि रंग राते सोइ है साथु पुरानी ॥३॥

प्रभु जो करहु अपनो चेर ।

मैं तो सदा जनम को रिनिया लेहु लिखि मोहिं केर ॥  
 काम कोध मद लोभ मौह यह करत सर्वाहन को जेर ।  
 सुर नर मुनि सब पचि २ हारे परे करम के फेर ॥  
 शिव सनकादि आदि ब्रह्मादिक ऐसे ऐसे ढेर ।  
 खोजत सहज समाधि लगाये प्रभु को नाम न नेर ॥  
 अपरंपार अपार है साहब होय अधीन तन हेर ।  
 गुरु प्रताप साध की संगति छुटे सो काल अहेर ॥  
 त्राहि त्राहि सरनागत आयो प्रभु देखो यहि वेर ।  
 जन, भीखा को उरिन कीज़िये अब कागजि न हेर ॥४॥

दीजै हो प्रभु बास चरन मैं मन अरिथर नहिं पास ॥  
 हूँ सठ सदा जीव को कांचो नहिं समात उर सांस ॥  
 भीखा पतित जानि जनि छोड़ो जगत करै गो हांस ॥५॥

एक नाम सुख दाई दूजो है मलिन ताई ।  
 जिव चाहहु भलाई तौ पै गम नाम जपना ॥  
 तात मात सुत बाम लोग बाग धन धाम ।  
 सांच नाहीं भूठ मानो रैनि कै सुपना ॥  
 माया परपंच येही करम कुटिल जेहि ।  
 जनम मरन फल पाप पुन्न तपना + + ॥  
 बोलता है आप ओई जेते औतार कोइ ।  
 भीखा सुदूर रूप सौई देखु निज अपना ॥५॥

**231**

O Sadhus, in all see Him always : the world is filled by Him in all its four recesses.

Without condition and unseen, undivided, formless ; without the Guru's teaching none beholds Him.

To that station few are they that climb, though they meditate with Joga and all Joga's rules.

O Bhikha, blest are they that are steeped in Hari's dye : they are the sadhus of the olden days.

**232**

O my Lord, make me thy servant

I am a debtor ever from my birth, write me even so.

Desire and anger, lust, coveting and folly all these have held me in subjection.

Gods, men, munis all are crushed and conquered, and in the toils of karma.

Siva, Sanakas and primal Brahmans and troops of others like to them.

They searched, plunged deep in the mystic trance, but to the Lord's name came not near.

Boundless, infinite is the Lord : be humble then and search.

By the Guru's strength and the company of Sadhus men are released from the hunting of Kal.

Hear, O hear, I am thy suppliant : look, Lord, upon me even now.

Grant to Bhikha thy salvation : look not now upon his record.

**233**

Lord, give me at thy feet a dwelling : my mind is fickle, uncontrolled.

A double dealer am I always, of feeble courage, breathless with fear.

Knowing Bhikha's sins forgive him : else the world will laugh in scorn.

**234**

The one name is the giver of happiness : the second all pollution.

O Soul, if thou choosest goodness, then meditate upon Rama's Name.

Father, mother, son and wife, servants, gardens, wealth and palaces.

They have naught of truth in them, know them false, mere dreams of night.

All perverse and cruel actions, they are the deceits of Maya. Birth, death, the fruits of sins and virtues, are scorching sorrows.

रखो मौंहे आपनी छाया  
कृपा अब कीजिये देवा  
आस्तिक तुझ खोजता हारे  
कहाँ का भाग मैं अपना  
अलख तुम्हरो न लख पाई  
वारि वारि जायं प्रभु तेरो  
सरन मैं आइ मैं गिरा  
अंतरजामी सकल डेरो  
अजब साहब तेरी इच्छा  
सकल घट एक हौ आपै  
निर्गुन तुम आप गुन धारी  
जानो नहिं देव मैं दूजा  
लगे नहीं रावरी माया ॥  
करौं तुम चरन की सेवा ॥  
मिलहु माशूक आ प्यारे ॥  
देहु जब अजपका जपना ॥  
दया करि देहु बतलाई ॥  
खबरि कुछ लीजिये मेरी ॥  
जानो तुम सकल पीरा ॥  
छिपो नहिं कछु करम मेरो ॥  
करो कुछ प्रेम की सिच्छा ॥  
दूसर जो कहै मुख का पै ॥  
अचर चर सकल नर नारी ॥  
भीखा एक आतमा पूजा ॥६॥

जान दे करौं मनुहरिया हो ।

अनेक जतन करि कै समझाओं मानत नांहिं गंवरिया हो ॥  
करत करेरी नैन बैन संग कैसे कै उतरब दरिया हो ॥  
या मन तें सुर नर मुनि थाके नर बपुरा किन धरिया हो ॥  
पार भईलों पिव पीव पुकारत कहत गुलाल भिखरिया हो ॥७॥

रे मन है है कवन गति मेरी मेरी समझ बूझ होत देरी ।  
यह संसार आये गति माया लागी धायो ॥  
राम नाम नहि जान्यो मति गति न निवेरी ॥  
भजन करारे आये कबहीं न सांच गायो ।  
करम कुठिल करे मति गइ तेरी ॥  
भीखा चरनों मैं लीजै मन माया दूरि कीजो ।  
शारबार मांगौं इहै प्रीति लागै तेरी ॥८॥

**235**

Keep me safe beneath thy shadow, that thy Maya may not touch me.

O Lord, show me now Thy favour, grant that I may serve thy feet.

Thy worshipper is tired of searching, come, O Best beloved to meet me.

How can I tell my great good fortune: to meditate on thee Thou hast given.

Invisible, I may not view Thee: of thy mercy grant me revelation.

As sacrifice to Thee receive me: take thought of me but for a moment.

I have come to clasp thy feet, O Thou that knowest all men's pain.

Searcher of hearts, in all Thou dwellest, none of my deeds are hid from Thee.

Thy will, O Lord, is wonderful, teach me a little of thy love. In all hearts art Thou the One alone, what mouth can speak then of a second.

Qualities Thou hast none, nor takest: Firm Thou, all men and women fickle.

I do not know another god: but Bhikha worships the One Soul.

**236**

My life I offer, O Ravisher of hearts.

With endless labour I expounded, but the fool does not believe.

By look and word I urge with vehemence: how wilt thou win across the stream?

By this mind are gods, men, munis wearied: what hope then for a helpless man?

I crossed by calling on my Lover: this, O Gula; says humble Bhikha.

**237**

O Soul, what will be my future? My wisdom and understanding halt.

When into this world you entered, Maya attached and fastened on you.

Ignorant of the Name of Rama, in no settled state of knowledge.

Under vow to chant his praises, with a true heart you never sang.

Ever doing deeds of evil, so did your understanding perish. To the refuge of Thy feet take Bhikha, from his mind drive Maya far.

This day by day is his petition, that in his heart Thy love may spring.

मोहिं कहो आपनो सेवक ।

हिंय जिय नैन श्रवन नासा सिर अछुय पुरुष तुम देवक ॥  
 जेहि चाहो भव ते काढ़न है कनहरिया गुरु खेवक ॥  
 भूखो नैन रूप को चाहत मिलनि सकल रस सेवक ॥  
 भीखा अपरंपार तुमहिं अस कौन भजन करि लेवक ॥६॥

धनि सो भाग जो हरि भजै तासम तुलै न कोय ॥  
 तासम तुलै न कोय होय निज हरि को दासा ।  
 रहै चरन लौ लोन राम को सेवक खासा ॥  
 सेवक सेवकाई लहै भाव भक्ति पखान ।  
 सेवा को फल जोग है भक्त वस्य भगवान ॥  
 केवल पूरन ब्रह्म है भीखा एक न दोइ ।  
 धन्य सो भाग जो हरि भजै तासम तुलै न कोई ॥१०॥

— ००० —

**238**

Call me Thine own servant.

In my heart and soul, eyes, ears, nose, head, Thou art, O  
God, the Changeless Purusa.

When from life's sea a soul Thou drawest, his pilot, boatman  
guide Thou art.

To see Thy Form the eyes are hungry, longing for all its joy  
and sweetness.

Infinite art Thou, O Bhikha, who can presume to sing His  
praises?

**239**

Blessed his lot, who praises Hari: in the balance none with  
him can weigh.

In the balance none outweighs him, who is ever Hari's  
slave.

He that at His feet takes refuge, is of Rama the chosen  
servant.

His servant, faithful in His service, to him is given the pass  
to Bhagti.

Joga is the reward of service, and Bhagti is the Lord's abode.  
Puran-Brahma alone, O Bhikha, there is One and not a  
second.

Blest his lot, who praises Hari: in the balance none with him  
can weigh.

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## गृरीब दास ।

गृरीब दास पंजाब प्रान्त के रोहतक ज़िले में झमझर की तहसील में  
छुड़ानी गांव में बैसाख सुदी पूर्णिमा सम्बत् १७७४ विक्रमी को पैदा  
हुए थे। जात के धनखड़े जाट थे। और इनका गोत्र दलाल था, पेशा  
ज़मीदारी का करते थे। यह अपने ही गांव में लोगों को उपदेश  
देते रहे और गृहस्थाश्रम में थे। यह ६१ वर्ष की उमर में भादौं  
सुदी २ सम्बत् १८३५ विक्रमी को परलोक सिधारे।

मार्ग पूछत है परतीत नहीं	नादी वादी भगड़ा ठानत हैं ।
मुक्ता रुकता नहिं राह लहै	नहिं साध असाधक जानत हैं ॥
देवल जांहीं मसजिद मांहीं	साहब का सिरजा भानत हैं ।
पंडित काजी डोबी बाजी	नहिं नीर खीर को छानत हैं ॥
चेतन का लै गल काटत हैं	धर पत्थर पाहन मानत हैं ।
कहैं दास गृरीब निरास चले	धिरकार जन्म नर लानत हैं ॥१॥

खलक मुलक को देख संघाती कोउ नहीं ।	‘
‘जम का है मुखतार सोस बैठे वही ॥	
होगा हाल बिहाल शब्द कू सो धरे ।	
पुत्र बिसारा माता बालक गोद रे ॥	
और सहेली आन सैन बतलाइयाँ ।	
कंठ धुकधुकी आन मान समझाइयाँ ॥	
ऐसो मौला खोया महल के मांहि रे ।	
हरे हांरे कहता दास गृरीब बृक्ष मध छांहि रे ॥२॥	

आदि सनातन पंथ हमारा जानत नाहीं यह संसारा ॥  
पोथी सेती पंथ अलहदा भेखौं बीच पंडा बहदा ॥  
षट दरसन सब खट पट होई हमरा पंथ न पावे कोई ॥  
हिन्दू तुरुक क़दर नहिं जाने रोज़ा ग्यारस करै धिक ताने ॥

## GARIB DAS

Garib Das was born on the full moon of Baisakh in the year 1774 V in a village called Chhurani in the Jhajjhgar tahsil of the Rohtak district of the Punjab. He used to give instruction to the people of his own village and was himself married. He died on the second of the light half of Bhadon in the year 1835 (Vikrami).

### 240

They ask of the Path but have no knowledge, intent on quarrels sound and fury.

Salvation's road they do not follow: nor discern between saint and sinner.

They go to mosque, they go to temple, but slay the creatures God has made.

Pandit, Qazi, both were worsted: they do not part the milk from water.

They cut the throats of living creatures, and think a stock and stone accepts it.

Says Garib Das, They went empty away: their life is cursed, abhorred of men.

### 241

See the world and they that dwell there. Thou hast no companion there.

This head of thine is Jama's agent. He has taken there his seat.

All thy future is unstable. Therefore wait thou upon Sabda. The mother from her son is parted, and the child from mother's arms.

All the other signs, my playmate, these they have explained to me.

But when the death rattle sounded, another meaning was made clear.

In the recesses of the palaces, therein was the master lost.

Garib Das, O man, proclaimeth, the shade is within the tree.

### 242

From all eternity is my religion, and this world knows naught of it.

Among all books it has no equal: among the sects is ceaseless conflict.

In the six Darsanas all is wrangling: none attains a path like mine.

Hindus, Turks know not its value: they fast and keep the eleventh day.

दोनों दीन यकीन न आसा वे पूरब वे पच्छाम निवासा ॥  
 दुहं दीन का छोड़ा लेखा उत्तर दक्षिण में हम देखा ॥  
 गुरीब दास हम निहचै जाना चारों खूंट दसों दिसि ध्याना ॥३॥

सुनिये सन्त सुजान गरब ना करना रे ॥  
 चार दिनों की चिह्न बनी है आखिर तोकूं भरना रे ॥  
 तू जाने मेरी ऐसी निर्भैगी हरदम लेखा भरना रे ॥  
 खाय ले पीले बिलस ले हंसा जोड़ जोड़ नहिं धरना रे ॥  
 दास गुरीब सकल में साहब नहाँ किसी सूं अड़ना रे ॥४॥

धम दा नहीं धरोसा साधो अब तू कर चलने दा सोच ॥  
 मुष पुरुष संग सती जरत है परो भरम की भूल ॥  
 पीठ मुनका दाख लदी है करहा खात बंबूल ॥  
 मेड़ी मन्दिर बाग़ बगीचे रहसी डाल न मूल ॥  
 जिन्दा पुरुष अचल अविनासी बिना पिंड अस्थूल ॥  
 नैनों आगे झुक झुक आवै रतन अमोली फूल ॥  
 गुरीब दास यह अलल ध्यान है सुरत हिंडोले भूल ॥५॥

No certain hope has either faith: one looks East, the other West.

Both these faiths have I avoided. In the North and South I saw.

O Garib Das I surely know Him, in the four quarters, the ten points, revealed.

**243**

Hear ye sants and all good men: do not harbour pride.  
Of but four days this life is made: but at the last you die.  
You think, "my life will last unchanged: " of all you'll give account.

Eat, O Swan, drink and enjoy: seek not to hold and hide.

O Garib Das, He is in all: to no one then be harsh.

**244**

None can trust life's breath, O Sadhu: bethink you of departing now.

With her dead husband burns the Sati: this is all illusion's error.

On his back a load of raisins, yet the camel eats Babul.

Palace, temple, park and gardens, yet no root or branch survives.

The living Purusa is changeless immortal, bodiless and without frame.

Before my eyes to do obeisance come like flowers priceless gems.

Here, Garib Das, thought soars as Alal, rocked in meditation's swing.

सहजो वाई ।

सहजो वाई ने राजपूताने के एक अच्छे दूसर कुल में जन्म लिया था,  
इनका ज़माना कोई आज से २६० वर्ष पहले का हुआ है । यानी  
सम्भव १७६० । यह भी चरन दास की चेली थी ॥

गुरु हैं चार प्रकार के अपने अपने अंग ।

गुरु पारस दीपक गुरु मलया गिर गुरु भृंग ॥

चरनदास समरथ गुरु सर्व अंग तिहि मांह ।

जैसे को तैसा मिलै रीता छाँड़ै नाहिं ॥१॥

तरुनापा भया सकल सरीरा अंधा भया विसरि हरि हीरा ॥

बिषय बासना के मद मातो अहं आपदा के रंग रातो ॥

मूळ मरोड़ अकड़ता डोलै काहू तें मुख मीठ न बोलै ॥

कहै बराबर मेरे नांहीं बुद्धिमान कोइ या जग मांहीं ॥

मैं बलवन्त सबन महं भारी द्रव्य कमाऊं नरन आगारी ॥

महांदुखी सुख मान लियो है मोह अमल अद्वान पियो है ॥

भया कुटुम्बी जब सुख कैसा सहजो बंध पड़ै कोइ जैसा ॥

सुता पुत्र उपजै मर जावै सोच सोच तन मन दुख पावै ॥२॥

सेत रोम सब हो गये सूख गई सब देह ।

सहजो वह मुख ना रहा उड़ने लागी खेह ॥

सहजो इन्द्री सब थकी तन पौरुष भयो छीन ।

आसा तृक्का नहि घटी सहज बचन भये दीन ॥

चार अवस्था खो दई लियो न हरि को नाम ।

तन छूटे जम कृषि हैं पापी जम के गाम ॥

आय जगत में क्या किया तन पाला कै पेट ।

सहजो दिन धधे गया रैन गई सुख लेट ॥३॥

## SAHJO BAI

Sahjo Bai was born of a good Thusar family of Rajputana. She flourished some 290 years ago, that is about 1760 (Vikrami). She also was a disciple of Charan Das.

### 245

Gurus are of these four orders : each according to his powers.  
The Lamp Guru, the Stone transmutant, the Sandal forest  
and the Bee.

Charan Das most mighty Guru, all the powers meet in him.  
He comes to each, as each one needs him : never one does he  
leave empty.

### 246

Youth was spent and the whole body blinded through neglect  
of the gem Hari.

Drunk with the scents and sweets of passion, steeped in the  
eye of conceit and self.

With twirled moustache he proudly struts, for no one has he  
a kindly word.

He says, nowhere have I an equal : none wise as I in all the  
world.

I am mighty, greater than all I shall win great wealth in  
the face of all men.

Racked with pain yet he holds it bliss. The fool has drunk  
deep of the drug of folly.

With a household's care who can be happy ? Sahjo, he is  
as one bound in prison.

Children and sons are born and die : with planning, planning  
are mind and body plagued.

### 247

Every hair is grey and grizzled, all the body withered up.  
Beauty that was, is now no longer, the skin, Sahjo, is sifted  
ashes.

O Sahjo, every sense is wearied, and the body's strength  
wasted away.

The thirst of desire is not diminished, though the speech  
grows slowly faint.

Life's four stages all were wasted by neglect of Hari's Name.  
The body abandoned, Jama's blow falls, the sinner goes to  
Jama's abode.

Entering the world what has he gained, tending the body  
and the belly ?

Sahjo, the day has passed in business, and the night in sloth  
and pleasure.

नया पुराना होय ना घुन नहिं लागै जासु ।  
 सहजो मारा नहिं मरै भय नहिं व्यापै तासु ॥  
 किरे घटै छुजै नहीं नाहिन भिजवै नीर ।  
 ना काहू के आसुरे ना काहू के सीर ॥  
 रूप बरन वाके नहीं सहजो रंग न देह ।  
 मीत ईष्ट वाके नहीं ज़ाति पांति नहिं गेह ॥  
 सहजो उपजै ना मरै सदबासी नहिं होय ।  
 रात दिवस तामें नहीं सीत उम्ब नहिं तोय ॥  
 आग जलाय सकै नहीं सस्तर सकै न काट ।  
 धूप सुखाय सकै नहीं पवन सकै नहिं आट ॥  
 मात पिता वाके नहीं नहिं कुटुम्ब को साज ।  
 सहजो वाहि न रंकता ना काहूं को राज ॥  
 आदि अन्त ताके नहीं मध्य नहीं तिहि मांहि ।  
 वार पार नहिं सहजिया लघू दीर्घ भी नांहि ॥२॥

हरि प्रसाद की सुता नाम है सहजो वाई ।  
 दूसर कुल में जन्मी सदा गुरु चरन सहाई ॥  
 चरन दास गुरु देव भेव मोहिं अगम बतायो ।  
 जोग जुगत से दुलभ सुलभ करि दृष्टि दिखायो ॥  
 और साधन परनाम करि कर जोरुं सिर नाय कै ।  
 यही दान मोहिं दीजिये भक्ति करुं चित लाय कै ॥३॥

## SAHJO BAI

**248**

He is neither new nor ancient, to Him no corruption clings.  
Him no king can slay, O Sahjo, in' Him fear can find no place.

Worm can not waste Him nor can He wither, nor can any waters drench Him.

He has no one for protector nor of any is He partner.

Sahjo, He has no form no caste, He has no colour and no body.

He has no friend, no chosen god, no caste, no lineage, no house.

He, Sahjo, is neither born nor dies, He takes to Himself no dwelling place.

In Him there is no night, no morning, in Him there is no cold, no heat.

The fire has no power to burn Him, nor can any weapon wound Him.

The sunlight has no power to scorch Him, nor can the wind sweep Him away.

No mother and no father has He, no family nor house-hold gear.

Sahjo, of poverty He knows not, nor has He anywhere a throne.

He has no end and no beginning, nor in the middle state is He.

Sahjo, He knows no bound no limit, neither small nor great is He

**249**

I am Hari Prasada's daughter, and Sahjo Bai am I named.

I was born of Thusar lineage, my guru's feet my sure defence.

Charan Das my guru Deva to me revealed the hidden secret.  
By Joga and Joga's rules hard to come by, he brought it near  
and gave me vision.

To other sadhus I do reverence, with joined hands and head bowed low.

May this one boon to me be given, that with devotion I may serve.

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## दूलम दास ।

इनके जन्म और मृत्यु को तारीख मालूम नहीं हुई । चंकि यह जगजीवन दास के खास चेले थे इस लिहाज़ से इनका ज़माना सम्बत् १८०० और १९०० विक्रमी के दरमियानी हिस्से तक हुआ होगा । यह ज़ात के सोमवंशी ठाकुर थे । इनका जन्म ज़िला लखनऊ के समेसी नामक गांव में एक ज़मीदार के घर हुआ था, जगजीवन साहब से मौज़ा सरदहा में इन्होंने उपदेश हासिल किया था, और बहुत दिनों तक उन के साथ कोटवा में रहे । उसके बाद ज़िला राय बरेली में धर्म नामक एक गांव बसाया और वहीं लोगों को चिताते रहे और उसी जगह परलोक गमन किया । दूलम दास जी गृहस्थ थे । मालूम होता है कि उन्होंने ज़मीदारी का काम नहीं छोड़ा था ।

यह नह्या डगमग नाम बिना लाइले सन्त नाम रठना ॥  
 इत उत भौ जल अगम महां अहै ज़रूर पार तरना ॥  
 मैं निर्गुनी गुन एकौ नांहीं मांझ धार नहिं कोउ अपना ॥  
 दिहेउ सीस सत गुरु चरना नाम अधार है दूलम जाना ॥१॥

देख आयो मैं तो साईं की सेजरिया  
 साईं की सेजरिया सत गुरु की डगरिया ॥  
 सब्दहि ताला सबदहि कुंजी  
 सब्द की लगी है जंजिरिया ॥  
 सब्द ओढ़ना सब्द बिछौना  
 सब्द की चटक चूनरिया ॥  
 सब्द सरपी स्वामी आप विराजै  
 सीस चरन में धरिया ॥  
 दूलम दास भजु साईं जगजीवन  
 अगिन से अहंग उजरिया ॥२॥

## DULAM DAS

The dates of his birth and death are uncertain. Seeing that he was a favourite disciple of Jagjivan Das his lifetime can be reckoned as falling between the years 1800 and 1900 (Vikrami). He was by caste a Somvansi Thakur : and was born in the house of a zamindar in a village called Samesi belonging to the district of Lucknow. He received instruction from Jagjivan Sahib in mauza Sardaha and was with him for a long period at Kotwa. After this he lived in a village called Dharm in the Rae Bareilly district and there admonished people, and in this place he passed away. Dulam Das was a married man and it is known that he never abandoned the care of his estate.

### 250

Without the Name this boat is storm-tossed . ever upon the true Name call.

Fathomless this world's wide waters: yet to the shore I needs must win.

I have no merit, not one merit . in mid-stream no help have I.

At the Sat Guru's feet I bow me: the Name is my stay, this Dulam knows.

### 251

From the sight of my Lover's bed I come.

The bed of my Lover is the path of the Sat Guru.

Sabda is the lock and Sabda the key, the chain thereof is Sabda too.

The Sabdas are coverlets, the mattress Sabda: the Sabda the sheet of many colours.

In the form of Sabda the Lord is seated: at His feet I lay down my head.

Dulam Das, praise the Lord Jagjivan: thy body by his fire illumined.

जागु जागु आत्मा पुरान दाग़ धोउ रे ।  
 कर्म भर्म पूर करु कीच काम सोउ रे ॥  
 अपनी सुध भूल गई और की क्या टोउ रे ।  
 सत्त बात भूठ करै भूठही को गोउ रे ॥  
 इहै बात जानि जानि द्वार द्वार राउ रे ।  
 सत्तर पानी साबुन का प्रेम पानो मोउ रे ॥  
 लाग दाग धोय डारु बाह बाह होउ रे ।  
 दूलम बेवकूफ़ काम गाफिल है न सोउ रे ॥३॥

जोगी चेत नगर में रहो रे ।  
 प्रेम रंग रस ओढ़ चदरिया मन तसबीह गहो रे ॥  
 अन्तर लाओ नामहि की धुनि करम भरम सब धो रे ॥  
 सुरति साधि गहो सत मरग भेद न प्रकट कहौ रे ॥  
 दूलम दास के साँई जगजीवन भव जल पार करो रे ॥४॥

जग में जै दिन है ज़िंदगानी ॥  
 लाइ लैव चित गुरु के चरनन आलस करहु न प्रानी ॥  
 या देही का कौन भरोसा उभसा भाटा पानी ॥  
 उपजत मिटत वार नहिं लागत क्या मगरु गुमानी ॥  
 यह तो है करता की कुद्रत नाम तु ले पहिचानी ॥  
 आज भलो भजने को औसर काल की काढु न जानी ॥  
 काढु के हाथ साथ कछु नांहीं दुनियां है हैरानी ॥  
 दूलम दास बिस्वास भजन करु पहि है नाम निसानी ॥५॥

साँईं हो गरीब निवाज ॥

देखि तुम्हें धिन लागत नाहीं अपने संवक कै साज ॥  
 मोहिं अस निलज न यहि जग कोऊ तुम ऐसे प्रभु लाज जहाज ॥  
 और कछु हल चाहत नांहीं तुम्हरे नाम चरन ते काज ॥  
 दूलम दास गरीब निवाजहु साँईं जगजीवन महराज ॥६॥

**252**

Awake, awake, O Soul : wash off the ancient stains.  
 Karmas and deceits cast off and cleanse desire's defilement.  
 Thine own knowledge forgotten why meddle with another.  
 The truth is made a lie and falsehood is kept hidden.  
 Know and hold fast this word . from door to door go weep.  
 Not seventy soaps and washings: love's water will suffice thee.  
 Cleanse, scour away your stains: then all will cry Well done.  
 Dulam, in deeds of folly be not misled nor sleep.

**253**

O Jogi, dwell in wisdom's city.  
 Wrapped in the sheet of love's own dye tell the beads within your heart.  
 Within you cry the name each moment, wash off all karmas and deceits.  
 Perfect reflection, keep the true path, nor openly proclaim its secret.  
 Dulam Das' Master is Jagjivan, across the world's sea bring him safe.

**254**

All the days life lasts in the world.  
 At the Guru's feet fix firm your mind, be not sunk in sloth O Soul.  
 What trust can one set on this body, it is stream of tainted water.  
 Born and dissolved in a single moment, what ground for vaunting pride in it?  
 These are the Creator's doings . do you repeat and learn the Name.  
 To-day the hour for praise propitious but of to-morrow no one knows.  
 No man's hand keeps aught within it, and this world is all confusion.  
 With faith, O Dulam Das, sing praises: this will keep your name alive.

**255**

O Lord, Thou art the poor man's guardian.  
 Thou, O Lord, without aversion lookest upon Thy servant's state.  
 None vile as I, Lord, in the world ; as the ship that bears my fame art Thou.  
 For naught else have I one longing : Thy Name's refuge is my care.  
 Of this poor Dulam Das be guardian, O Lord, Jagjivan Mighty King.

प्रभु तुम किहेउ कृपा बरियाई ।

तुम कृपाल मैं कृपन अलायक समुभि निवजतेहु साँई ॥  
 कूकुर धोये होइ न बाढ़ा तजै न नीच निचाई ।  
 बगुला होइ न मानस बासी बसहिं जे विषे तलाई ॥  
 प्रभु सुभाउ अनुहारि चाहिये आप चरन संवकाई ।  
 गिरगिट पौरुष करै कहां लगि दौरि कडौरे जाई ॥  
 अब नहिं बनत बनाये मेरे कहत अहौ गुहराई ।  
 दूलम दास के साँई जगजीवन समरथ लेहु बनाई ॥७॥

पिया मिलन कथ होइ अंदेसवा लगि रही ॥

जब लग तेल दिया मैं बाती सूझ पड़ै सब कोई ।  
 जरिगा तेल निपट गई बाती लै चलु लै चलु होई ॥  
 बिनु गुरु मारग कौन बतावै करिये कौन उपाय ।  
 बिनां गुरु के माला फेरै जनम अकारथ जाय ॥  
 सब सन्तन मिलि इक मत कीजै चलिये पिय के देश ।  
 पिया मिलै तो बड़े भाग हैं नहिं तौ कठिन कलेश ॥  
 या जग ढूँढूं वा जग ढूँढूं पाऊं अपने पास + ।  
 सब सन्तन के चरन बंदगी गावैं दूलम दास ॥८॥

भजन करना है कररा काम ।

मोही भूले मोह के बस मैं क्रोधी भूले पड़ि हंकार ॥  
 कामी भूले काम अगिन मैं लोभो भूले जोशत दाम ॥  
 जोगी भूले जोग जुगत मैं पंडित भूले पढ़त पुरान ॥  
 दूलम दास वही जन तरिगो आठ पहर जिन सुमिरा नाम ॥९॥

**256**

Lord, Thou hast showered Thy grace upon me.  
 Thou art gracious, I of grace unworthy : knowing this of  
 Thyself show grace.  
 A dog that is bathed becomes not a calf, and the mean man  
 does not leave his meanness.  
 The stork will not dwell by Mansarovar, at some pool of  
 desire it will make its home.  
 Take the Lord's nature as your pattern, and yourself do  
 service at His feet.  
 Where can the Chameleon's efforts take him? At best, it  
 will go to the heap of cow dung.  
 Now all my striving can do nothing. This I declare and  
 proclaim aloud.  
 Dulam Das' Master is Jagjivan: by his power make me  
 strong.

**257**

When shall I meet my Love? This is my anxious thought.  
 While oil and wick are in the lantern, all around are clear to  
 view.  
 The oil burnt up, the wick consumed, "Hence, take him  
 hence" is all the cry.  
 Who can show the road except the Guru? Or what plan can  
 be devised?  
 Except one wear the Guru's necklace, the life is spent in fruit-  
 less toil.  
 Consort with the Sants, of one mind ever : let us go hence to  
 our Love's country.  
 To meet the Beloved is great good fortune : without Him all  
 is grief and pain.  
 In this world and in that I sought Him, whom at last I found  
 within me.  
 At all the Sants' feet he did reverence, and there Dulam Das  
 sings praise.

**258**

'Tis a hard task to sing His praises.  
 The sensual in the senses' power, the wrathful in pride are led  
 astray.  
 The lustful in the flame of lusting, the greedy in hoarding are  
 led astray.  
 The Pandit in the Puranas' study, the Jogi in Joga's rules led  
 astray.  
 O Dulam Das he alone wins safety, who chants the Name in  
 all eight hours.

नीक न लागे बिनु भजन सिंगरवा ।

का कहि आयो बरत्यो नांहीं भूलि गयो तोरा कौल कररवा ॥  
 साचां रंग हिये उपजत नांहीं भेख बनाय रंग लीन्हाँ कपरवा ॥  
 बिनरे भजन तोरी ई गति होइ है बांधल जावै तू जमके दुवरवा ॥  
 दूलम दास के सांईं जगजीवन हरि के चरनन पर हमरि लिलरवा ॥१०॥

दूलम यह मत गुप्त है प्रगट न करौं बखान ।  
 ऐसे राखु छिपाइ मन जस विधवा औधान ॥  
 रीझि सब्द सों भीजि रस मत माते गलतान ।  
 दूलम भागन भक्त कोइ ठहराने अस्थान ॥  
 सूचे सोइ ऊचे दुहुन चहूं दिसी देखि विचारि ।  
 दूलम चारवा आय जिन्ह यह रस ऊख हमारि ॥११॥

दूलम यह परिवार सब नदी नाव संजोग ।  
 उतरि परे जहं तहं चले सबै बटाऊ लोग ॥  
 दूलम यह जग आइके काको रहा दिमाक ।  
 चन्द रोज़ का जीवना आखिर होना खाक ॥  
 दूलम काया कबर है कहं लगि करौं बखान ।  
 जीवत मनुआं मरि रहे फिरि यह कबर समान ॥१२॥

सांईं तेरी सरन हौं अबको मोहिं निवाज ।  
 दूलम के प्रभु राखिये यहि बाना की लाज ॥  
 दूलम दूइ कर जोरि कै बिनती सुनहु हमारि ।  
 हे सखी मोहि बताइदे सांईं कै अनुहुारि ॥  
 इत उत की लज्या तुम्हें राम राइ सिरमौर ।  
 दूलम चरनन लगि रहे राखि भरोसा तोर ॥१३॥

## DULAM DAS

**259**

Without singing praise no adorning becomes me.  
The promises, you made, you kept not; your vows and pledges  
are forgotten.  
In your heart no trace of the true colour: you have dyed but  
your clothes to wear disguise.  
Without His praise this is your future: bound you will go to  
the door of Jama.  
Dulam Das' Master is Jagjivan: at Hari's feet my head is  
bowed.

**260**

O Dulam, this is secret wisdom: openly proclaim it not.  
Keep it in thy heart close hidden: as a widow hides her sin.  
Know Sabda's charm, absorb its sweetness: be thou drunken  
drenched with it.  
O Dulam, by great good fortune some are firm at Bhagti's  
feet.  
Thus watered, he will yield, abundance, and see with clearness  
every way.  
O Dulam, let, who will, come hither and taste the juice of my  
sugar cane.

**261**

This great household, Dulam, is a boat upon the stream.  
One here, one there descends: wayfaring folk are all.  
Who coming to this world, Dulam, can harbour pride?  
Life lasts some few brief days, and at the end is dust.  
Dulam, this frame's a tomb: how can one picture it?  
The living soul, when dead, enters this tomb again.

**262**

O Lord, I clasp thy feet, even now be Thou my guard.  
Lord of Dulam, keep safe the honour of my habit.  
Dulam, with clasped hands prays, give ear to my petition.  
Reveal to me, dear friend, the fashion of the Lord.  
For many a one Thou carest, King Rama the bridegroom's  
crown  
To thy feet clings Dulam, his faith is set on Thee.

HINDI RELIGIOUS POETRY

दूलम सत मनि छुवि लहो	निरस्ति चरन धरि सीस ।
लागि प्रेम रस मस्त है	थाके पांच पचीस + ॥
दूलम कृपा ते पाइये	भक्ति न हांसी ख्याल ।
काहु पाही सहजहीं	कोउ ढूँढत फिरत विहाल ॥
दूलम विरवा प्रेम को	जामेउ जेहि घट माँहि ।
पांच पचीसों थकित भे	तेहिं तरवर की छाँहि ॥
जग दान तप तीर्थ बृत	धर्म जे दूलम दास ।
भक्ति आसारित तप सबै	भक्ति न केहु के आस ॥
दूलम तीर्थ तप दान ते	और पाप मिटि जाइ ।
भक्त द्वोह अथ ना मिटे	करै जो काँडि उपाइ ॥१४॥
दूलम सत गुरु मत कहे	धीरज बिना न ज्ञान ।
निरफल जोग संतोष बिन	कहों सबद परमान ॥
दूलम धीरज खंभ कहं	जिकिर बड़ेरा लाइ ।
सूरति डोरी पोढ़ि करि	पांच पचीस भुलाइ ॥१५॥

DULAM DAS

•  
**263**

In truth behold His light, with head bowed low, Dulam.  
Drunk with the wine of love : stilled the five, and twenty-five.  
Dulam, tis gained by grace : Bhagti's no idle thought.  
In quiet ease some find, some stray in restless search.  
Dulam, the tree of love in whatever heart it grows.  
The five, the twenty-five neath that tree's shade are stilled.  
Beads, gifts, fast, pilgrimage, these, Dulam Das, are duties.  
They for Bhagti's sake are done; but not for their sakes  
    Bhagti

Gifts, toils, and pilgrimage may cleanse some sins, Dulam.  
To hate the sants is sin, not a thousand plans can cleanse.

**264**

The Sat Guru's faith says, O Dulam, without endurance is  
    no knowledge.  
Fruitless is Joga without contentment, I with authority  
    declare it  
On the pillar of endurance set meditation's beam, Dulam.  
Bind it firm with cords of memory, set the five, the twenty-  
    five aswing.

—ooo—

## पल्टू साहब ।

पल्टू साहब की जिन्दगी का हाल बहुत मालूम नहीं । दरियाफ़ करने से सिर्फ़ इतना मालूम हुआ कि पल्टू साहब नगपुर जलालपुर गांव के एक बनिये के घर में पैदा हुए यह गांव ज़िला फैज़ाबाद में है और आज़मगढ़ की पश्चमी हड़ से मिला हुआ है । इनका ज़माना नवाब शुज़ाउद्दीला और हिन्दुस्तान के बादशाह शाह आलम के ज़माने में गुज़रा । इस लिहाज़ से इनकी पैदाइश् १६ वीं सदी विक्रमी में हुई होगी । इन्होंने बहुत ज़माना फैज़ाबाद के अजोध्या शहर में सतसंग में गुज़रा और वहीं पर मर गये । और वहीं पर उनकी समाधि मौजूद है ।

बनियां पूरा सोइ हैं जो तौले सत नाम ॥  
 जो तौले सत नाम छिमा का टाट विछुवे ॥  
 प्रेम तराजू करै बाट विस्वास बनावे ॥  
 विवेक की करें दुकान ज्ञान का लेना देना ।  
 गाढ़ी हैं सन्तोष नाम का मारै टेना ॥  
 लादै उलादै भजन बचन फिर मीठे बोलै ॥  
 क़र्ज़ी लावै सुरति शब्द का ताला खोलै ॥  
 पल्टू जिसकी बन पड़ी उसी से मंरा काम ।  
 बनिया पूरा सोइ है जो तोलै सत नाम ॥१॥

सत गुरु सिकली गर मिलै तब छुट्टै पुराना दाग ॥  
 छुट्टै पुराना दाग गड़ा मन मुरचा मांहीं ।  
 सत गुरु पूरे बिना दाग यह लूटै नांहीं ॥  
 भाँवां लेबे योग तेग को मलै बनाई ।  
 जौहर देय निकार सुरति को रन्द चढ़ाई ॥  
 सब्द मस्कला करै ज्ञान का कुरन लगावै ।  
 जोग जुगत से मलै दाग तब मन का जावै ॥  
 पल्टू सैफ़ को साफ़ कर बाढ़ धरै बैराग ।  
 सत गुरु सिकलीगर मिलै तब छुट पुराना दाग ॥२॥

## PALTU SAHIB

Of the circumstances of Paltu Sahib's life little is known. Enquiry reveals that Paltu Sahib was born of a Banja family in the village of Nagpur Jalal. This village is in the Fyzabad district on the western boundary of Azamgarh. He died in the time of the Nawab Shujauddaulla and of the Emperor Shah Alam. This implies that he must have been born in the beginning of the 19th century. He passed much time in the company of holy men in Ayodha in the Fyzabad district and it was there that he died. His tomb is still to be seen there.

### 265

He is the true purveyor who weighs out the true Name  
Who weighs the true Name only, and spreads forgiveness' mat.  
Of love he makes his balance, and faith he makes his weights.  
His shop he builds of wisdom, his trafficking is knowledge.  
Contentment is his pillow, in the Name he bends to weigh.  
He loads and unloads praises and ever speaks sweet words.  
As key he turns reflection and opens Sabda's look.  
Paltu, if thus one traffics, with him have I my dealings.  
He is the true purveyor, who weighs out the true Name.

### 266

Find the Sat Guru to burnish, then the rust of years is cleansed.  
Cleansed away the rust of age, all the mind was clogged with dust.  
Without the Sat Guru, the perfect, never is the rust removed.  
Take Joga as your stone to scour it, then the sword blade can be polished.  
Then will shine out its perfection, polished bright with memory's steel.  
Take the Sabda to be your grind-stone, set it with the stone of knowledge.  
Polish with Joga and all Joga's ritual, the rust that stains the mind will go.  
Thus, O Paltu, cleanse the sword blade, with renunciation whet it.  
Find the Sat Guru to burnish, then the rust of years is cleansed.

अम्मा मेरा दिल लगा मुझ से रहा न जाय ॥  
 मुझ से रहा न जाय बिना साहब को देखे ।  
 जान तसदुक करौं लगै साहब के लेखे ॥  
 मुझ को भया है रोग जायगा जीव हमारा ।  
 इस की दाढ़ यही मिलै जो प्रीतम प्यारा ॥  
 पड़ा प्रेम जंजाल जिकिर सीने में लागी ।  
 मैं गिर पड़ी बेहौश लोक की लज्या भागी ॥  
 पलटू सत गुरु बैद विन कौन सकै समझाय ।  
 अम्मा मेरा दिल लगा मुझ से रहा न जाय ॥३॥

सत गुरु के परताप से पकड़ा पांचों चोर ॥  
 पकड़ा पांचों चोर नगर में अदल चलाया ।  
 तिर्गुन दिया निकार आनि के भक्ति बसाया ॥  
 लोभ मोह को पकड़ि ताहि की गर्दन मारी ।  
 तृष्णा और हंकार पेट दियो इनको फारी ॥  
 दुर्मति दइ निकार सुमति को चावुक दीन्हाँ ।  
 चढ़े सिपाही सन्त अमल काया गढ़ कीन्हाँ ॥  
 पलटू संजम मैं किया पड़ा मुलक में सोर ।  
 सत गुरु के परताप से पकड़ा पांचों चोर ॥४॥

दिल में आवै है नज़र उस मालिक का नूर ॥  
 उस मालिक का नूर कहाँ को ढूँढ़न जावे ।  
 सब में पूर समान दरस घर बैठे पावै ॥  
 धरती नभ जल पवन तेही का सकल पसारा ।  
 भूठै भरम की गांठ सकल घट ठाकुर द्वारा ॥  
 तिल भर नांही कहीं जहाँ नहीं सिरमन हारा ।  
 बोही आवै नज़र पुरा विश्वास हमारा ॥  
 पलटू नेरे सांच के भूठे से है दूर ।  
 दिल में आवै है नज़र उस मालिक का नूर ॥५॥

**267**

Mother, my heart's a fire, and no restraints I know.

Now no restraints I know, except I see my Lord.  
I for the Master's sake would sacrifice my life.

The plague has fastened on me, my life ebbs fast away.  
For this there's but one cure, to meet with my Beloved.

Love is a grievous ill in any heart, it dwells.  
Senseless I lay distraught heedless of other's blame.

Except the Sat Guru, Paltu, what leech can aid?  
Mother my heart's afire and no restraints I know.

**268**

By the Sat Guru's strength were all five robbers taken.

All five thieves were taken, and justice rules the City.  
The qualities were banished and Bhagti made her entrance.

Folly and greed I took and cut their necks asunder.  
Desire and haughtiness I took and tore in pieces.

Folly I drove away with blows of wisdom's whip.  
The warrior sants assailed and seized the body's fort.

Paltu, I calmed the senses, this was proclaimed aloud.  
By the Sat Guru's strength were all five robbers taken.

**269**

Within the heart itself that Master's light is seen.

To see the Master's light why should I wander searching.  
He is fulfilled in all. Quiet at home one views Him.

Earth, sky, water, air, through all He is diffused.  
Illusion's knot once loosed, all hearts enshrine the Lord.

There's not one atom's space, where the Creator dwells not.  
He is revealed in all, this is my sure belief.

To the true, Paltu, He's near, but from the far distant.  
Within the heart itself that Master's light is seen.

बड़ा भया तो क्या भया      जो मन को नहि उदार है जी ॥  
 बड़ा सब में समुद्र भया      पानी पड़ा जो खार है जी ॥  
 समद्र सेती इक कूप भला      पिये सकल संसार है जी ॥  
 पल्दू सब से छोटो भया      सोई सब का सरदार है जी ॥६॥

पाती आई मोरे पीतम की साँई तुरत बुलायो है ॥  
 इक अधियारी कोठरी दूजे दिया न बाती ।  
 बांह पकरि जम ले चले कोई संग न साथी ॥  
 सांवन की अधियरिया भादौं निज राती ।  
 चौमुख पवन झकोरहो धड़के मोरि छाती ॥  
 चलना तो हमें ज़रूर है रहना यहां नाहीं ।  
 का लै कै मिलव हुजूर से गांठी कलु नाहीं ॥  
 पल्दू दास जग आय कै नैनन भरि रोया ।  
 जीवन जन्म गंवाइ कै आप सों खोदा ॥७॥

पानी बीच बतासा साधौ तन का यही तमासा है ॥  
 मुट्ठी बांधे आया बन्दा हाथ पसारे जाता है ॥  
 ना कुछ लाया ना ले जायगा नाहक क्यों पछुताता है ॥  
 जोरु कौन खसम है किसका कैसा तेरा नाता है ॥  
 पड़ा बेहोश होश कर बन्दे विषय लहर में माता है ॥  
 ज्यों ज्यों बन्द तेरी पलक पड़त हैं त्यों त्यों दिन नगिचाता है ॥  
 नेकी बढ़ी तेरे संग चलेगी और सब भूठी बाता है + ॥  
 प्रान तुम्हारे पाहन बन्दे क्यों रिस किये कुहाता है ॥  
 पल्दू दास बन्दगी चूके बन्दा ठोकर खाता है ॥८॥

**270**

Greatness gained is nothing gained, if ungenerous is the mind.  
Greatest of all things is the ocean, but its waters always salt.  
One well is better than the ocean, all the world may drink thereof.

Who lives as least of all, O Paltu, is exalted head of all.

**271**

From my Love has come a letter, the sudden summons of my Lord.

A solitary darkened Chamber, without lamp and without candle

Jama seized my arm and hence he bore me, then with me went no companion.

Gloom as deep as Savan's darkness, blackness as of Bhadon's nights,

Battered by four winds of heaven, ever pants my labouring breast.

Hence are we constrained to journey, here in no case can we rest.

What can we take into His presence? There is nothing in my purse.

Paltu, coming into this world, with bitter tears our eyes o'erflowed.

Life and birth alike are wasted, all through folly of our own.

**272**

As a wafer plunged in water, is the fashion of this world.

With clenched fists man came, O Sadhu, with palms spread wide he goes away

Nothing he brought, takes nothing with him: why for nothing thus lament?

Who is wife, or who has husband, what are all your kinships worth?

Dazed thou liest. Man, bestir thee—drunken in the waves of lust.

As thine eyelids draw together, so that day draws ever near.

Thy virtues, vices will go with thee, all else is but an empty word.

This soul of thine's a passing guest: why, O man, make angry out-cry?

O Paltu Das, neglecting worship—down upon the earth man falls.

दया वाई ।

दया वाई चरनदास की चेलो थी । यह मेवान देश के देहरा नामक गांव में पैदा हुई थी, जहाँ चरनदास ने जन्म लिया था । यह दिल्ली जाकर गुरु के पास भक्ति करती रही । और वहाँ मर गई । इनके जन्म होने का समय सम्वत् १७५० विक्रमी और १७७५ के बीच मालूम होता है । इन्होंने अपना पहला ग्रंथ दया बोध सम्वत् १८१८ विक्रमी में रचा था । इनका दूसरा ग्रंथ विनय मालती है ।

ज्ञान रूप को भयो प्रकाश भयो अविद्या तम को नाश ॥  
 समुक्ति परयो निज रूप अभेद सहजै मिश्यो जीव को खेद ॥  
 जीव ब्रह्म अन्तर नहि कोश एकै रूप सर्व घट लोय + ॥  
 जग विवर्त सं न्यारा जान परम अद्वैत रूप निर्वात ॥  
 बिमल रूप व्यापक सब ठाई अरध उरध मधि रहत गुसाई ॥  
 महां शुद्ध साक्षी चित रूप परमात्म प्रभु परम अनूप ॥  
 निराकार निरगुन निरबासी आदि निरंजन अज अविनासी ॥१॥

नर देही दीन्हों जबै कीन्हों कोटि करार ।  
 भक्ति कबूली आदि मैं जग में भयो लवार ॥  
 कछू दोष तुम्हरो नांहो हमरी है तक़सीर ।  
 बीच ही बीच विवस भयो पांच पन्चीस के भीर ॥  
 पंचा खीची करत हैं अपनी अपनी ओर ।  
 अबकी बेर उबार लो त्रिभुवन बन्दी ल्लोर ॥  
 तुम ठाकुर प्रैलोक पति ये ठग बसि कर देह ।  
 दया दास आधीन की यह बिन्ती सुन लेह ॥२॥

## DAYA BAI

Daya Bai was a disciple of Charan Das. She was born in a Mewat village named Dehra, which was also the birth place of Charan Das. She went to the guru at Delhi and gave herself up to devotion, and it was there that she died. She appears to have been born between 1750 and 1775. She composed her first book "The wisdom of Daya" in 1818 (Vikrami). Her second was the "Flower of Humanity".

### 273

Wisdom's form was manifested . ignorance and darkness were done away.

The Form in its own essence was revealed : straightway the soul's distress was banished.

Nothing divides the soul and Brahma One form possesses every heart.

Know him aloof from the world of change, Eternal, One, Perfection's Form.

The spotless Form is all pervading : above, below between the Lord abides.

Its own most holy witness is the Form's vision. He is Eternal Lord, Eternal Praise.

No shape, no qualities, no dwelling place—Eternal Niranjan The Immortal, Uncreate.

### 274

When man was given body, he made a million promises .  
Bhagti he promised in the beginning, but in the world he proved a liar.

It is no fault of Thine, ours is the guilt :

Midway we became weak, in the thronging of the five and twenty-five (senses and wordly pleasures).

They drag us this way and that, each towards itself :

Deliver us this time, Thou Saviour of three Loks.

I thou art Master and Lord of three Loks ; give me victory over these robbers .

Hear this prayer of the helpless Daya Das.

### राम दास ।

राम दास की वाबत मालूम नहीं होता है कि कहाँ के रहने वाले थे ।  
इनका समय सम्वत् १८०० विक्रमी से १८६० तक बताया जाता है,  
यह भी कवीर को अपना गुरु मानते थे ।

ऊधौ सो मूरति हम देखी ॥

शिव सनकादि सकल मुनि दुर्लभ ब्रह्म इन्द्र नहिं ऐखी ॥  
खोजत फिरत जुगौंजुग जोगी जोग जुगत से न्यारी ।  
सिङ्ग . समाधि रवग्र नहिं दर्शी मोहनी मूरत प्यारी ॥  
निगम अगम हो विलम यश गँवे रहत सदा दरबारी ।  
तिल भर वार पार नहिं पावे कह कह नीति पुकारी ॥  
नाथ जती और जोगी जंगम ढूँढ़ रहे बन मांही ।  
भेष धरे धरती ध्रम हारे तिनहूँ दर्शी नांहीं ॥  
सो हम घर घर नाच नचाई तिनक तिनक दधि दै के ।  
राम दास हम रते श्याम रंग जाहो योग घर लै के ॥१॥

## RAM DAS

Nothing is known as to the home of Ram Das. He is said to have lived from 1400 to 1460 (Vikrami). He also revered Kabir as his guru.

**275**

O Udhow, I have seen the Form.  
Siva never saw, nor Sanak and his company, nor the great munis, nor Brahma nor Indra.  
On this quest from age to age the Jogis wandered. He is beyond the lore of Joga.  
The mystic in the death-still trance the ravishing Form beloved saw not even in a dream.  
Vedas and Puranas sing His spotless praises, they stand as His courtiers always.  
Not one seed's depth do they pierce the mystery : they do but cry "Not this, not that"  
Nath and Jati, Jogi and Jangam are ever in the jungle searching.  
They assumed their several habits they wandered through the earth. To them the vision came not.  
Him we made dance from house to house with trumpery, trumpery giftlets of curds.  
Ram Das, we are dyed in the love of Syama . begone to thy house with thy Joga.

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### बलदेव ।

यह बुंदेल खंड के रहने वाले थे । इनका जन्म सम्वत् १८०४ विक्रमी में हुआ था । सम्वत् १८६५ के करीब इनकी मौत हुई यह बड़े कवि थे । इन्होंने अवसर कवियों के हालात लिखे हैं । इनको भी कवीर का माननेवाला बतलाते हैं ।

**अजहूं तोहि मन समझ न आई ।**

कियो न कुछ युभ कर्म देह धर हरि की सुधि विसराई ॥  
 दिन खोवत भूठे भगरन में सोवत रैन बिहाई ।  
 देख बिचार बहुरि ना पैहै यह अवसर सुखदाई ॥  
 छुल प्रपञ्च फैलाय जगत में नाना स्वांग बनाई ।  
 पर धन पर त्रिय में चित राखत चाहत मान बड़ाई ॥  
 अजहूं त्याग बलदेव नीन्द को आजा प्रभु शरणाई ।  
 परम पिता एक वही अगोचर सब विधि करत सहाई ॥१॥

## BALDEO

He was an inhabitant of Bundelkhand. He was born in the year 1809 (Vikrami) and died about 1865. He was a famous poet and has written lives of some poets. He too is said to have been a follower of Kabir.

**276**

O Mind, thou hast not yet gained understanding,  
Though clothed in human form thou hast ignored good deeds  
and lost the memory of Hari.  
In vain disputes thou hast lost thy day and paskest thy night  
in sleeping.  
Remember this chance of happiness comes not to thee again.  
In the world thou weavest deceits and guile, thou weavest  
many disguises.  
Thou covetest another's wealth, another's damsels, scheming  
for honours and renown.  
Even now, O Baldeo, shake off this slumber, now seek pro-  
tection in the Lord.  
The One Unseen Eternal Father, in countless ways He gives  
His aid.

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### प्रताप ।

प्रताप ज्ञात के कायस्थ थे और भांसी के रहनेवाले थे । कहते हैं कि राव राम चन्द्र भांसी वाले के बक में मौजूद थे । इन को किसी ख़ास पंथ का नहीं बतलाने परन्तु कहते हैं कि साधुओं के साथ इनका थड़ा सतसंग रहता था । इनका ज्ञाना सम्बत् १८४० से सम्बत् १८०५ तक मालूम होता है ।

दया निधि तुमहीं सांचे मीत ।

तुम बिन और कौन प्रभु करि है बिन निज स्वारथ प्रीत ॥  
प्रति उपकार बिना जीवन को भलो करत सब रीत ।  
जन्म देत रक्षित निश्चासर सिखवत मुख प्रद नीत ॥  
को पितु मात बन्धु जग जिनकी कीजैं कुछ परतीत ।  
जब निज देही काम न आवे पौरुष भये व्यतीत ॥  
तुमहीं मरत जियत के साथी प्रेम स्वरूप पुनीत ।  
दीन दयाल सदा सुख दाता वेद विदित यश गीत ॥  
जो जन आवत शरन तिहारी मिट्ठतासु भव भीत ।  
प्रताप ही तुम्हरी सहाय ते सकत न कोऊ जीत ॥२॥

ऐसे व्यसन परे तौ नीको ।

सब कामन में सबहिं ठौर पर सदा ध्यान प्रभु ही को ॥  
एक आश विश्वास एकही एक मनोरथ जी को ।  
प्रीतम प्रेम सुधा के आगे लगं स्वर्ग सुख फीको ॥  
लोभी जो कुछ समझै धन को कामी जो कुछ तिय को ।  
सो समझे अपने सुखख को दुख नहिं ताहि रती को ॥  
कर्म वही जा में वह रीझे तन मन धन वाही को ।  
वाके हित गनांद प्रशंसा ग्नोदहि जगत हंसी को ॥  
गहु प्रताप यह सुमन मुक्त पंथ तज शंका सगरी को ।  
यह न मई तो बाद कर्म सब धिक माला तसवी को ॥३॥

## PRATAP

Pratap was a Kayasth by caste and an inhabitant of Jhansi. He is said to have lived in the time of Rao Ram Chandra of Jhansi. No special order is ascribed to him but tradition says that he long frequented the company of Sadhus. His date appears to be 1840 to 1905 (Vikram).

### 277

O Treasure-house of mercy, Thou art the one true friend.  
O Lord, who else but thou can love for loving's sake alone.  
Looking for no reward Thou fillest lives with every good.  
Thou givest life and protection by night and day: Thou  
teachest the manners and ways of happiness.  
In father, mother, and the friends of this world, what help is  
there in them?  
Even my own body, when strength fails me, is powerless to  
aid.  
Thou in death and life art the sole companion. Thy Form  
is love and holiness.  
Thou art merciful, the giver of comfort. The Vedas sing  
and make known Thy praise.  
Whoso comes to find refuge with Thee, from the world's fear  
is set free.  
By Thy help Pratap is victor—therefore none can overcome  
him.

### 278

If this our practice all is well,  
In all our deeds in every place, meditate ever on the Lord.  
One hope alone one faith alone, one single heart's desire.  
Beside the Lord's love honey-sweet, all the joys of heaven are  
tasteless.  
As the miser looks on riches, as the lewd man on a woman.  
So on the Giver of bliss do thou look, so shalt thou be free  
from pain.  
Do the deeds that give Him pleasure, health, wealth self  
devote to Him.  
By His love appraise the honours and the mocking of the  
world.  
Hold as salvation's path this counsel, all thy doubts renounce,  
Pratap  
This undone all deeds are useless on beads and rosary lies a  
curse.

मनुआं तु क्यों भयो दिवाना ।

छल परपंच करत नित मूरख	दुख को सुख करि माना ॥
माया मोह जन्म के ठगिया	तिनके हाथ बिकाना ।
मुख ते धर्म धर्म गुहरावत	कर्म करत मन माना ॥
जो प्रभु घट घट की जानत है	ताते करत बहाना ।
तेही ते तू पूछे मारग	आपही जैन भुलाना ॥
या मनुआं के पीछे चल के	सुख का कहां ठिकाना ।
जो परताप सुखद को चीन्हे	सोई परम सियाना ॥३॥

— ००० —

**279**

O Mind, how comest thou thus demented ?  
 In craft and guile, O fool, thou dealest : and grief thou reck-  
 onest as joy.  
 To destroy this birth lurk lust, illusion ; into their hands  
 thou hast sold thyself.  
 Thy mouth proclaiming "Duty, Duty," thine acts thine own  
 self will dictates.  
 The Lord who knows the hearts of all things, to Him thou  
 didst make excuse.  
 From Him of the road thou askest, who himself is all astray.  
 If following this mind one journeys, can he trace out the  
 abode of bliss ?  
 He who knows the Giver of happiness, O Pratap, is wise  
 beyond all.

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## तुलसी दास हाथरस वाले ।

तुलसी दास को लोग साहब भी कहते हैं। इनका जन्म उच्च कुल के ब्राह्मण कुल में हुआ था। बचपन में ही इन्होंने अपना घरबार छोड़ कर ज़िला अलीगढ़ के हाथरस गांव में रहना इखित्यार किया और वहीं मृत्यु पाई। इनकी उम्र २० वर्ष के करीब थी। खोज करने से पता लगा है कि इनका जन्म सम्बत् १८४५ विं और मृत्यु सम्बत् १९०५ विक्रमी में हुई थी। हाथरस में इनकी समाधि मौजूद है। जहां लोग दर्शनों को जाते हैं, ज़ाहिरा में कोइ इनका गुरु नहीं मालूम होता। यह सिंफू कमल ओढ़ते थे, और एक डंडा हाँथ में लेकर दूर दूर शहरों में घूमने जाया करते थे। हाथरस से १ मील के फ़ासिले पर ज़ोगिया नामक गांव है जहां बैठ कर अपना उपदेश किया करते थे। इन की भी रामायण बहुत मशहूर है।

अरी कहां खोजौं री माई	गुरु बिन भेद न पाईं ।
खोजत खोजत जन्म सिराना	काहू न खोज लखाईं ॥
भेष पंथ सब खोज निहारी	जोग बैराग गुसाईं ॥
अब मून मोर गुहार पुकारा	त्राह त्राह तन माईं ॥
तुलसी तलब सुलभ जब पावे	सत गुरु अलख लखाईं ॥१॥

मैं सत गुरु की दासी	अमरपुर केरि निवासी ॥
अब मौंहि नहियर नीक न लागे	निसि दिन रहूं उदासी ॥
मातु पिता भैया भौजाई	परी री प्रेम की फांसी ॥
माया मोह जाल बिधि बांधी	बसी पास बुधि नासी ॥
अब चित चैन मोर नहिं पावै	बसं जाग पिय पासी ॥
कहार भेज कर डोलिया पठावो	आऊं दीपक चढ़ चासी ॥
तुलसी दास पिया बिन प्यारी	व्याकुल बिरह अबिनासी ॥२॥

## TULSI DAS OF HATHRAS

The title sahib is often given to Tulsi Das. He belonged to a high-born Brahman family. He abandoned his home duties and settled in the village of Hathras, in the Aligarh District, and there he died at the age of some eighty years. Enquiry has shown that he was born in 1845 and died in 1905. His tomb is still to be seen in Hathras to which pilgrimages are made. It is not certain who was his guru. Wrapped in a single blanket and carrying only a stick he used to wander to far distant cities. He used to sit and give instruction in a village called Jogiva two miles distant from Hathras. The Ramayana he wrote is also very famous.

### 280

Where must I search, O my mother? Without the guide the secret's hid.

In searching searching life has wasted. none by searching showed me aught.

I searched in every path and habit, watched Jogi, Bairagi, Gusain.

Now my mind cries loud and louder, in this body save, O save me.

With ease is hope fulfilled, O Tulsi, when the Sat Guru shows the Unseen.

### 281

I am the Sat Guru's slave girl, the Immortal city is my home. In my father's house I am troubled, oppressed with grief by day by night.

Parents, brother's wives and brothers, are a noose of love that holds me fast.

Illusion, lust in a snare have bound me, the destroyer of understanding haunts me.

Within my heart no peace abideth, fain would I dwell with the Beloved.

Send to bring me home thy escort, for my coming light the marriage torch.

Tulsi, from the Immortal Lover a bitter grief is separation.

### जानकी दास ।

जानकी दास ज्ञात के कायस्थ थे, इनका ज़माना सम्बत् १८५० विक्रमी से सम्बत् १९०० तक हुआ है। कहते हैं कि रियासत दतिया में महराजा परीक्षुत के यहाँ थे। इन को दादू पंथी बतलाते हैं।

बार बार समझाय रहो मैं मान ले रे मन मेरी कही को ॥  
 दुख सुख सौ बीती सो बीती याद न कर बरबाद भई को ॥  
 एक ब्रह्म पूरन सब जग में छोड़ कपट की गांठ गही को ॥  
 जानकी दास सुमिर श्री रघुवर गई सो गई अब राखु रही को ॥२॥

### अपने बिरद की लाज बिचारो ।

सब घट के तुम अन्तरयामी भवसागर तें पार उतारो ॥  
 सब आगुण मेरे कुछ नहिं मानो ज्यों जानों त्यों पतित उधारो ॥  
 जानकी दास हरि शरण तिहारे आवागमन के दोष निवारो ॥३॥

## JANAKI DAS

Janaki Das was a Kayasth and lived between the years 1850 and 1900. He is said to have been a member of the household of Maharaja Parichat at Rivasat Datia. He is supposed to have followed the Dadu Panth.

### 282

Once and again have I given the warning : take heed to my words, O Mind.

Grief and joy, what has been, has been : remember no more what is lost and gone.

One Brahma fulfils himself in all things. loose fraud's knot that thou hast tightened.

The Lord Raghubir remember, Janaki, what is gone is gone : of the rest take heed.

### 283

O Lord, respect the honour of Thy word.

The secrets of all hearts Thou knowest, from the ocean of dread to safety draw me.

Take no accounts of my demerits, as thou knowest best, so save the sinner.

With Hari has Janaki Das sought refuge of coming, going end his doom

### नन्द दास ।

नन्द दास की जावत बहुत हाल मालूम नहीं हुआ, इने का ज़माना सम्बन् १८६० से सम्बन् १९१० तक बतलाते हैं ग़ालिबन् यह नानक के चेले थे ।

ज्यों भावे त्यों राखौ गुसाईं  
दास जनों पर कृपा कीजै ध्रुव प्रह्लाद की नाईं ॥  
तोहि त्यागि और जो सुमिरे सो नर अधम ते अधम कहाईं ॥  
नन्द दास को दीजै अभय पद चरण कमल राखि चित मांहों ॥

## NAND DAS

Of Nand Das little is known. He is said to have lived from 1860 to 1910. He was probably a disciple of Nanak.

### 284

Even as Thou wilt, so keep me Lord.  
To all Thy servants show Thy mercy Lord, as once Thou  
didst to Dhruva and to Pralhada.  
Those who abandon Thee to serve another, among mankind  
are lowest of the low  
Grant to Nanda Das the word that drives out fears, that at  
Thy lotus feet his heart may rest.

### कुशल दास ।

कुशल दास का ज़माना सम्वत् १८७० विक्रमी से सम्वत् १९३० तक है । इनकी बावत इतनाही मालूम हुआ है की यह नानक के पैरों थे ।

रघुवर सुयश कबै मन गैहौ ।

दुर्लभ देह मनुज की पाई अस अघसर नहिं पै हौ ॥  
जो हरि भजन विषुख माया बश छिन छिन वृथा गंवैहौ ॥  
परिहौ यम शासन में मूरख सीस पटकि पछिनैहौ ॥  
कुशल दास चरण पद मन में निन नित जब चित दैहौ ॥  
श्री भगवान पैहौ अनुपम गति फेर इतै नहिं एहौ ॥६॥

— ००० —

## KUSHALA DAS

Kushala Das lived from 1870 to 1930 (Vikram) all that is known of him is that he was a follower of Nanak.

### 285

O Mind, when wilt thou sing Raghbir's glories.  
Thou hast gained this hard-won human form : to thee this chance comes not again.  
If thy mouth knows not Hari's praise, and held by Maya thou vainly waste each moment,  
Thou wilt fall, fool, beneath Jama's way : thou wilt lament in frantic frenzy.  
O Kushala Das, fix in thy heart the Master's feet : if ever on the Lord Bhagwan thy mind is set,  
This blessedness is thine, that hither thou wilt come again no more.

### रतनहरी ।

रतनहरी की लिखी हुई किताबें रियासत छतरपुर में मिलती हैं ।  
इनका ज्ञानाना समयत् १८७० विक्रमी सं समवत् १९३० तक मालूम  
होता है । यह बड़े भारी कवि थे । इनको मलूक दास का माननेवाला  
बतलाते हैं ।

प्रभु तुम्हरो ही दास कहाऊं ॥  
तुम्हरो ही नाम जपूं निशि बासर तुम्हरे ही गुण गाऊं ॥  
तुम्हरी मेरे प्राण जीवन धन तुम तज अन्त न जाऊं ॥  
तुम्हरे चरण कमल को मधुकर रतन हरी सुख पाऊं ॥१॥

## RATAN HARI

Books written by Ratan Hari are found in Chhatarpur. His date is apparently from 1870 to 1930 (Vikarmi.) He was a really great poet and is said to have been a disciple of Maluk Das.

### 286

O Lord, I am Thy servant,  
Night and day I chant Thy Name, and I sing Thy praises.  
Thou my soul, my life, my wealth. for none else I leave  
Thee.  
At Thy lotus feet a bee, in bliss is Ratan Hari.

### देवी सहाय ।

ये ज़ात के कायस्थ थे । इन्हों ने बहुत से भजन बनाये हैं । इनका ज़माना सम्वत् १८१० से सम्वत् १८६० तक बतलाते हैं । इनके भजनों के पढ़ने से मालूम होता है कि कबीर के माननेवाले थे ।

रसना राम कहो मन लाई ।

राम विना कोइ काम न आवे सुत परिवार बड़ाई ॥  
अन्त समय का कोई न साथी पितु माता अरु भाई ।  
जब जमराज करेंगे लेखा सब कलई खुल जाई ॥  
निज मुख जिन हरि गुण नहिं गायो भक्ति कल्प तरु पाई ।  
दुर्लभ देह फेर नहिं पावे अन्त समै पछिताई ॥  
आतम द्वान योग अरु साधन या जग में कठिनाई ।  
देवी सहाय विमल गुण गाओ श्रृंग कर रघुराई ॥२॥

## DEVI SAHAI

He was a Kayasthi and composed a large number of bhajans. His date is said to be from 1910 to 1960. Reference to his bhajans suggests that he was a follower of Kabir.

### 287

Chant, O tongue, Rama's name devoutly.  
Without Rama none will avail Thee, nor sons, nor family,  
nor fame.  
At the last can none go with thee, nor father, mother,  
thy brother  
When Jama the king shall make his reckoning, thy metal's  
baseness is revealed  
Thy lips have ne'er sung Hari's praises though devotion's  
tree was thine.  
Thine ne'er again this hard-won body, only at the last re-  
grets.  
Joga, self-mastery, self-knowledge, are in this world hard to  
gain.  
Sing, Devi Sahai, the spotless praises—to thee will Raghubir  
be kind

— — 000 — —

## मेहरदास ।

इनका नाम सूरज नारायण था । यह दिल्ली के रहने वाले हैं । पंजाब में डिपटी इन्सपेक्टर मदारिस थे । मसीही मत की किंताबों से खूब वाकिफ़ हैं ।

आश्रौ हरि गुण गाएं साधौ  
मन को पवित्र करें ध्यान से  
जिह्वा पवित्र करें गुण गान से  
हरि गुण गान अर्मा रस धारा  
लिये स्वाद होय निस्तारा  
दीन बन्धु दीन हिनकारी  
सच्चिदानन्द रूप जिनका री

आश्रो हरि गुण गाएं ॥  
कान पवित्रं प्रेम अमृत पान से ।  
गाएं और हर्षाएं ॥  
भजत सुधारस अतिही प्यारा ।  
पिये अमर है जाएं ॥  
दीनानाथ दीन दुखहारी ।  
चरणन में चित लाएं ॥१॥

साधौ हरि की महिमा गाश्रौ ॥

ज्ञात पांति जग पितु और माता  
चारि पदारथ के हरि दाता  
अन्तर यामी घट घट बासी  
सत्य चित्त और आनंद रासी  
महाराज अनन्त गुण खानी  
करो पवित्र निज मन और बानी  
जगत रैन का स्वप्ना भाई  
लेश्रो लेश्रो हरि की शरणाई

पाप हरण सन्ताप सुश्राता ।  
चारु पदारथ पाश्रो ॥  
अविकारी अनन्त अविनासी ।  
आनंद माहि समाश्रो ॥  
महिमा जिन की अकथ कहानी ।  
गाश्रो ध्याश्रो हर्षाश्रो ॥  
इसमें कहा मेहर भमताई ।  
चरणन ध्यान लगाश्रो ॥२॥

प्रभु तुम कैसे दीन दयाल ॥

मीन रहे पानी के भीतर पश्चिमरें धरती के ऊपर ।  
पंक्षी उड़ें हवा के अन्दर सब के तुम रखवाल ॥  
अजगर नहीं किसी के चाकर पंछी काम करें नहीं मिलकर ।  
मनुज जात का तुम पर निरभर सब के तुम रखवाल ॥  
चार पदारथ के तुम दायक प्रति पालक सब भाँति सहायक ।  
हे स्वामी नायकन के नायक तुम सम कौन कृपाल ॥  
दया दृष्टि कृपा निधि कीजै तुम सम कौन कृपाल ॥  
भक्ति दान मेहर को दीजै माया मोह कपट हर लीजै ।  
है अत्यन्त निहाल ॥३॥

## MEHAR DAS

His name is Suraj Narain, Mehar is his pen name. He served as a Deputy Inspector of Schools in the Punjab and is a well read man. He has written a number of books in Urdu and Hindi on Hindu *Darsanas*. His home is Delhi where I believe he lives after his retirement from Government service.

### 288

Come, Sadhus, sing Hari's praises ; come, let us sing Hari's praise.

Sanctify the mind with meditation, the ear with the heavenly waters of love.

Sanctify the tongue with singing praises. Let us sing praises and be joyful.

To sing Hari's praise is a stream of nectar : to praise His love's immortal wine is sweet.

By tasting it we find salvation, by drinking thereof become immortal.

Brother of the poor, the poor's defender, Lord of the helpless, destroyer of their pains.

His Form is truth, is life, is bliss, at His feet lay down your cares.

### 289

O Sadhus, sing the praise of Hari.

He the world's guardian, father, mother, destroying sins and ending pains.

He is the Giver of four blessings, the blessings four receive from him.

He knows all, in all hearts dwelling, Unchanging, Infinite, Immortal.

He is all-truth, all-life, all-bliss in His bliss be Thou absorbed.

Great king, a mine of countless qualities, His praise a tale that none can tell.

Keep ever pure the mind, the speech, and sing in joyful meditation.

This world is a dream of night, O brother : why prate therein of "Thine and Mine."

O Mehar, in Hari find thy refuge in meditation at His feet.

### 290

O Lord, how great Thy mercy.

The fish live in the waters, the cattle roam the earth.

The birds fly in the heaven ; for Thou sustinest all.

The dragons wait on no one, nor the birds gather to toil.

To Thee mankind looks ever ; for Thou sustinest all.

Giver of the four graces, ever our strength and stay.

Lord, Thou art prince of princes, who merciful like Thee.

Look with Thy mercy on me, error, lust, fraud remove.

Grant Mehar to do Thy service, and thus be blessed indeed.

राखौ शरण गहे की लाज ।

यह रीत पश्चत् नृपन की नीति भूप समाज ।  
 तुम तौ सबै नृपन के नृपती भूपन के सरताज ॥  
 मोह समुद्र बीच दुख भंवर में बूँडत मेरो जहाज ।  
 करुणा सिंधु सहाय करौ अब नहीं तो बिगरो काज ॥  
 योनि अनन्त जन्म बहु पाये कल बीती ज्यों आज ।  
 अबकी वेर मेहर को तारौ यह विनती महराज ॥५॥

मेरे मन हारे प्रेम रस पीले ।

कहा फिरे विषयन रस पाले मूरख सुध इसकी ले ॥  
 पटरस विषय बन्ध के कारण तू जानत है नीके ।  
 प्रेम सुधारस हरि के आगे लागत सब अति फीके ॥  
 सन्तों के मन या रस मधुकर रहैं सदा मतवाले ।  
 लेहि स्वाद तू भी इस रस का पीले भर भर व्याले ॥  
 सुधा एक हरि प्रेम सुधी है और सुधा सब भूटे ।  
 मेहर अमर हो याके पीये मृत्यु की फांसा छूटे ॥५॥

क्यों कर तुम्हरी ओर प्रभु देख ॥

सन्मुख दृष्टि होत सकुचावे निज करणी जब पेख ॥  
 तुम दयाल दयालता यश से सब कुछ मोको दीन्हां ।  
 मैं कृतघ्न कृतघ्नता के बश से तुम्हरो नाम न लीन्हां ॥  
 तुम कृपालु कृपालता यश से सब विधि कृपाही कीन्हीं ।  
 मैं क्रूर क्रूरता बश से सुधि कबहुं ना दीन्हीं ॥  
 तुम ग्रन्ति पाल पालता यश से मेहर की पाला पोसा ।  
 मैं अति शठ शठता के बश से कबहुं न तुम्हरो भरोसा ॥६॥

**291**

Lord, keep thy suppliant's honour.  
This is the way of earthly princes and in courts of kings the rule.

Thou alone art Lord of all lords; Thou art crowned above all kings;

In the sea of desire, in the whirlpool of troubles, is my vessel overwhelmed.

Ocean of mercy, e'en now aid me, else my toil is all in vain.  
Countless my lives, my births unceasing; vain yesterdays and vain to-day.

O Mighty King, hear his petition, in this hour bring Mehar to shore.

**292**

O Mind, drink deep of the wine of Hari's love.  
Why follow after the wine of worldly pleasures? O fool, beware of these.

To the six draughts is due the bondage of desires: and these thou holdest good,

Beside the immortal wine of Hari's love, these are altogether tasteless.

The minds of sants are bees of Hari's nectar, ever inebriate with it.

Taste thou also of this nectar, filling thy vessel to the brim.  
The one immortal draught is Hari's immortal love: all other immortalities are false.

O Mehar, drink and be immortal and from the noose of death be free.

**293**

O Lord, how could I look toward Thee?  
When I behold my deeds, I feel ashamed to look toward Thee.

Thou art merciful, by thy mercy Thou hast forgiven me all.  
But I thankless, in my thanklessness remembered not Thy Name.

Thou art pitiful, for thy pity Thou hast had pity on me.

I perverse in my perversity of Thy mercy took no thought.

Thou art Providence and by Thy Providence Thou hast sustained Mehar.

I am foolish and in my folly I never put my trust in Thee.

HINDI RELIGIOUS POETRY

प्रभु मारि बिनय है, नांहीं बिसारो ।

अब की बेर मोहिं तारो प्रभु	मोरी बिनय है नांहीं बिसारो ॥
मृग तृष्णा जल संसारा	जाका नांहीं वार और पारा ।
वा में अति दुख में दुखियारा	दीन हीन बेचारो ॥
शरण गहे लाज प्रतिपाला	राखे हैं जन परकृत दयाला ।
तुम तो परम दयालु कृपाला	दीजै मोहिं सहारो ॥
काम अर्थ लोभ मद मांहीं	मन मेहर का नहिं उरझाहीं ।
लोक परलोक की चाहत नांहीं	दर्श अभिलाषि तिहारो ॥७॥

प्रभु जी मौको पार उतारो ।

माया उदधि अगाध अपारा	सूझे नांहीं वार और पारा ।
कौन नाव का खेवन हारा	तुम्हरो एक सहारो ॥
चारों ओर पानी ही पानी	मन की बिथा न जात बखानी ।
नदिया गहरी नाव पुरानी	तारो दया निधि तारो ॥
मांझ धार में पड़ा अकेला	संकट बिकट जान पर भेला ।
यह है प्रभु सहाय का खेला	गह कर बांह उबारो ॥
विषय भंवर से कौन नकालं	कौन मोक्ष के तट पर डाले ।
कौन मेहर की जान बचा ले	तुम्हीं एक अधारो ॥८॥

हरी पर राखौ भरोसा भाई ।

काहे सोच करे दिन राती	रहों चरन लौ लाई ॥
गर्भ में ली सुध अबहूं लेहै	जब गही बांह सो अब भी गहि है ।
दांत दिये जिन अन्न भी दै है	कब सुदू है बिसराई ॥
मूरख कहा सोच से लेगा	और ताप सूताप सहेगा ।
तन जिन दिया वह बरधन देगा	रीत सदा चलि आई ॥
तोहे सोच बस अपने एक का	हरि रक्षक ब्राह्माण्ड अनेकका ।
बिरला चले मारगहि बिबेकका	धीरज मंहर उपजाई ॥९॥

**294**

Lord, this my prayer : forget me not.  
 In this hour bring me to shore, Lord. This is my prayer for-  
     get me not  
 The world's waters are mirage, whereof there is no bound,  
     no end.  
 Therein I am sore vexed with troubles, helpless, forsaken  
     and forlorn.  
 The honour of all, who seek their refuge, the merciful of this  
     world maintain.  
 Thou art Eternal Grace and Mercy, grant me, O Providence,  
     Thine aid.  
 In actions, wealth, in greed and longing, let not the mind of  
     Mehar be snared.  
 Let him pay no heed to Earth or heaven . the vision of Thee  
     alone he craves.

**295**

O Lord, bring me to shore in safety  
 Trackless illusion's sea unfathomed, thereof I see no bound,  
     no end.  
 Who else can guide my ship to safety but Thou alone, on  
     whom I trust.  
 On every side is water, water. my ill desires no tongue can tell.  
 The stream is deep, the boat is crazy: bring me to shore,  
     O Lord of grace.  
 In the mid-stream am I deserted, and bitter griefs my soul  
     oppress.  
 Now is the time to aid, O Master, hold fast my arms and  
     bear me up.  
 Who from the gulfs of desire will raise me, who set me on  
     salvation's road ?  
 Who will save the life of Mehar ? Thou alone art my support.

**296**

O brother, put thy trust in Hari.  
 Why day and night take anxious thought ? At the feet of  
     Hari rest.  
 The Lord, who in the womb cared for thee, cares for thee  
     still to-day, He who then held thee, holds thee still.  
 He who has given thee teeth, will surely give thee food.  
     Has He ever forgotten one ?  
 O fool, by taking thought what wilt thou gain ? Only more  
     sufferings and heart-aches.  
 He, who gave thee thy body, will give thee home and susten-  
     ance, Thus it has been ever of old.  
 Thou takest thought but for thyself: Hari the boundless  
     Universe protects.  
 O Mehar, they are but few that walk the paths of under-  
     standing and contentment.

राम ज्यों राखै त्यों रहिये ॥

जो प्रभु करे भला सो मानो मुख ते बुरा न कहिये ॥  
 हरि अनहोनी होनो कर दे सो सब सिरपै सहिये ॥  
 करे कृपा निज नाम जपावे सो अन्तर लै गहिये ॥  
 मेहर दास हरि आक्षा माने यह संवक को चहिये ॥१०॥

रसना रस विषयन को त्याग री ।

मोरी मान विष समान जान के इन विषयन से भाग री ॥  
 गज पतंग मृग भौंरा माली रहे विषयन संग लाग री ।  
 एक एक इन्द्री विषय के पाढ़े जग से गये अभाग री ॥  
 मनुष जात की पांच इन्द्रियां पांच विषों में राग री ।  
 कहा विथा होगी मन मूरख बुद्धि से कह तू जाग री ॥११॥

मनुश्चां मोह निद्रा त्याग ।

नाम रूप मय यह जग स्वप्ना क्या सोचे हैं जाग ॥  
 जिन विषयन को आज भोग रहो कल वह स्वप्न समान ।  
 इन के कहा भयो रत मूरख अजहूँ चेत अ जान + ॥  
 माया का सुख आदि अन्तवत या मैं क्यों भरमाया ।  
 ब्रह्मानन्द अनन्त अनादि वाको क्यों विसराया + ॥  
 मानुष जन्म मेहर आति दुर्लभ बार बार नहिं पावे ।  
 उठ सरुप चिन्तन कर जासे बहुरि यहां नहिं आवे ॥१२॥

माया छोड़ी न छूटे कहा कीजै ।

जाके पिये अमर होवत हैं वह ज्ञान सुधा कत पीजै ॥  
 कर्म जाल का अति विस्तारा फल ने किसको है निस्तारा ।  
 है विधि केहि विध हां निस्तारा कहा उपाय करीजै ॥  
 योग अभ्यास की अकथ कहानी चित निरोध गति जाय न जानी ॥  
 मन धंचल अति मति न धिरानी ध्यान काहू विधि दीजै ॥

MEHAR DAS

**297**

Where Rama sets thee, there abide.  
What the Lord does, account it blessed, nor let thy mouth  
speak ill of it.  
If He makes the impossible be possible, accept it, stand up-  
right and bear it.  
If to chant His name His mercy grants thee, within the heart  
then sing His praise.  
Mehar Das to Hari's bidding bows him : this is the true  
servant's part.

**298**

O Tongue, the taste of ill desires renounce.  
Hear me and know them to be poison : and from these ill  
desires escape.  
Moth, deer, elephant, bee, hornet, all are entangled in desire.  
Each to satisfy his own strong desire, passed from the world  
in misery.  
To mankind belong five senses, on five desires they are  
wholly set.  
O foolish mind, what pain awaits thee ? Cry to thine under-  
standing "wake."

**299**

O Mind, shake off delusion's slumber.  
This world of form and name is dream land. Why art thou  
sunk in sleep ? Awake.  
These cravings, which to-day delight thee, to-morrow will be  
as a dream.  
Why steep thyself in these, O madman ? Awake, O void of  
understanding.  
Beginning and end has Maya's gladness : why dost thou go  
astray therein ?  
Brahma's bliss without end or beginning : why hast thou  
then neglected this ?  
This priceless birth as man, O Mehar, again and again to  
none is given.  
Rise, meditate upon the vision, that so thou mayest return no  
more.

**300**

Maya will not be rejected : if we renounce, what can we do ?  
How can we find the Eternal wisdom and drinking deep be-  
come immortal ?  
Wide is the sweep of the net of Karma : who by his merits  
can escape ?  
What precepts can secure salvation or what devices can we  
try ?  
Joga's practice is a hidden secret, to control the mind no rule  
is known.

HINDI RELIGIOUS POETRY

मक्ति मार्ग दुस्तर दरसाई सब प्रकार चलो कठिनाई ।  
 मोह छुटे न छुटे ममताई हरी चरण कित लीजै ॥  
 याख समुद्र थाह कछु नांहीं अबै गाहत जियरा डरपाई ।  
 आयू मेहर अल्प जग मांहीं हीम सम छिन छिन लीजै ॥१३॥

चेतरे अचेत तोकू बुद्धि क्यों न होई ।  
 एक है अदेत वृक्ष दुसरा न कोई ॥  
 जैसे मृतिका है एक अनेक घट शिराव ।  
 सब में वह ही उदित प्रवृत्त कुछु नांहीं द्वैत भाव ॥  
 जैसे एक है स्वर्ण भूपण अनेक मांहीं ।  
 सब में वही उदित प्रवृत्त कछु द्वैत भाव नांहीं ॥  
 जैसे यंत्र है अनेक और एक लोहा + +  
 सब में वही उदित प्रवृत्त मेहर क्यों तू मोहा ॥१४॥

स्माप्त

— — — ००० — — —

MEHAR DAS

The wavering mind to rest comes never, how can we learn  
to meditate?

Bhagti's road shows hard to travel, to walk thereon is always  
toil.

Desire and selfishness are useless. How is Hari's refuge to  
be won?

The Sastras are a sea unfathomed: to bathe therein the  
soul's afraid.

Life in the world's but a span, O Mehar, and every moment  
melts like snow.

**301**

O heedless one give heed: why wakes not wisdom in thee?  
Brahma One without a second: and there is none beside  
Him.

As there's one lump of clay, yet countless pots and vessels.

So one sole Life's in all, there is no second Substance.

As there's one bar of gold, but ornaments a many.

So one sole Life's in all—there is no second Substance.

As there are many tools, yet but one bar of iron.

So one sole Life's in all. O Mehar, why be deluded?

\*\*\* END \*\*\*

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